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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

A STUDY OF INSTINCTS IN THEIR RELATION TO CHRISTIAN EDUCATION

Submitted by

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OUTLINE

Introduction ---------- 7

Part I.

THE STUDY OF INSTINCTS.

Chapter 1.

The Nature of Instincts.

1. Among lower animals ---------- ---------- 14

    A. Fishes ---------- 14

        (1) Salmon ---------- 14
        (2) Smelt ---------- 16

    B. Insects ---------- 16

    C. Birds ---------- 17

        (1) Migratory birds ---------- 17
        (2) Nest building ---------- 18

2. Among higher animals ----------18

    A. Instincts of protection and aggression ---- 18

    B. Domestic animals ---------- 19

        (1) The homing pigeon ---------- 19
        (2) Dogs ---------- 20
        (3) Evidence of variability of instincts -- 20

3. Comparison of animal and human instincts --------- 20

    A. Animal instincts more constant ---------- 20

        (1) More constant in lower animals -------- 20
        (2) Less constant in higher animals ------- 21

    B. Human instincts more variable ---------- 21

        (1) Factor of man's intelligence ---------- 21
        (2) Factor of language ---------- 22
        (3) Release from domination of instincts--- 22

C. Man is teachable ---------- 22

4. Instincts, reflexes, and capacities ---------- 22

A. Reflexes and instincts ---------- 22

B. Capacities and instincts ---------- 23

5. Definition of instincts ---------- 24

6. Classification of instincts ---------- 26

A. Group 1 ---------- 28

John Watson.

B. Group 2 ---------- 29

(1) Kirkpatrick ---------- 29
(2) Calvin & Bagley ---------- 30
(3) Howard C. Warren ---------- 31
(4) James Drever ---------- 32
(5) Thorndike ---------- 33

C. Group 3 ---------- 34

(1) Wm. McDougall ---------- 34
(2) Tansley ---------- 34

D. Criticism of classifications ---------- 35

(1) Acceptance of Group 3 for this thesis ----- 35
(2) Criticism of Group 1(Dr. Watson) ---------- 35
(a) Formulation of his position ---------- 35
(b) Conflict with other psychologists ----- 37
(c) Difficulties of this position --------- 37
Inferences from Comparative Psychology 37
Retarded development of instincts ---- 38
Conflict with inheritance theories --- 38
(d) Need for further investigation -------- 39

Chapter 2.

The development of Instincts.

1. The Traditional theory ---------- 40

A. Man's nature inherently evil ---------- 40
B. Effect of evolutionary theory ---------- 41
C. The Modern position ---------- 41

2. Racial Recapitulation theories ---------- 42

A. Cultural epochs ---------- 43

B. Catharsis ---------- 44

C. Apperception ---------- 45

D. Participation in society ---------- 45

Projects ---------- 46

(a) Values ---------- 46
(b) Dangers ---------- 47

3. Theory of the new psychology ---------- 48

A. Sublimation ---------- 48

(1) Definition ---------- 49
(2) Its use of the variability of instincts-- 50

B. Repression ---------- 50

(1) Definition ---------- 50
(2) Dangers ---------- 51

C. Sentiments and Ideals ---------- 51

(1) Definition of ideal ---------- 51
(2) Power of the ideal in human life -------- 52
(3) Development of ideals ---------- 52
(a) Imagistic element ---------- 52
(b) Rational " ---------- 53
(c) Emotional " ---------- 54
(4) Volitional " ---------- 54

D. Emotional training ---------- 54

(1) The physiological process ---------- 55
(a) The cycle of nervous activity ----- 55
(b) Effect in modification of conduct-- 56
(2) Operating in ideals to produce moral conduct ---------- 57

Part II.

THE STUDY OF CHRISTIAN EDUCATION.

Chapter 3.

The Aims of Christian Education.

1. Definition of Christian Education ---------- 61

2. The aims of " " ---------- 62

(1) Teach religious heritage of church ----- 62
(2) Teach control of life ---------- 62

(3) Adjustment of life to society ---------- 62
(4) Adjustment of life to Divine standard --- 62
(5) Stimulate church membership ---------- 62

3. Difficulties of Christian education ---------- 63

(1) Transformation of life ---------- 64
(2) Complexities of civilization ---------- 64
(3) Hind rances to natural development ----- 65
(4) Inadequacy of past methods ---------- 67

Chapter 4.

Teaching Principles of Christian Education.

1. The Individual ---------- 70

(A) The Child ---------- 70

(1) A child centered program ---------- 71
(a) Method of Jesus ---------- 71
(b) Scientific method ---------- 71

(2) An early beginning in training --------- 72
(a) Formation of habits ---------- 72
(b) Teaching of attitudes ---------- 73

(3) Transformation of instinctive impulses - 74
Sublimation and inhibition.

(4) Laws of training ---------- 75
(a) Law of stimulation and disuse ---- 75
(b) " " repetition ---------- 76
(c) " " rewards & punishments ----- 76
(d) " " pleasant & unpleasant results 76
(e) " " emotional development ----- 77
(f) " " imitation ---------- 78
(g) " " suggestibility ---------- 79
(h) " " social approval ---------- 79

B. The Adolescent ---------- 80

(1) Important facts of adolescence --------- 80

(2) New principles of development ---------- 82
(a) Control of conduct thru ideals --- 82
(b) Sublimation on plane of social duty & individual standards of honor -- 82
(c) Conversion ---------- 83

C. The Adult ---------- 84

(1) Lowering of ideals ---------- 84

(2) Reversion to instinctive levels of conduct ---------- 85

(3) Appeals to be used ---------- 86
(a) Parental obligations ---------- 86
(b) Social and political duties ------ 87
(c) Ideals of Christian faith -------- 87

2. The Teacher ---------- 88

A. Devotion to the teacher's task ---------- 88
A personal faith.

B. Training ---------- 88

(1) Knowledge of psychology ---------- 89

(2) Pedagogical training ---------- 89

(3) Christian Sociology ---------- 90

(4) Biblical & historical knowledge of Christianity ---------- 91

3. The Curriculum ---------- 91

A. Organized psychologically for needs of pupil -- 92

B. Organized to anticipate future needs " " -- 92

C. Organized to include expressional activities -- 93

(1) A correlated program ---------- 94

(2) Projects ---------- 95

(3) Dramatic work ---------- 96

(4) Musical clubs ---------- 96

(5) Boy Scouts and kindred organizations -- 96

(6) Devotional expression, Epworth League - 96

(7) Home duties utilized in expression work 96

(8) School " " " " " 96

(9) Church responsibilities and " " 96

Chapter 5.

The Control of Environment.

1. The Home ---------- 101

A. Living conditions ---------- 101

B. Education of parents to needs of children ----- 101

C. The child in the home ---------- 102

An Oregon experiment ---------- 103

2. The School ---------- 104

A. Need of favorable attitude toward church ------ 104

B. Cooperation in preventing vices ---------- 105

3. Recreation and amusements ---------- 106

A. Development of organized recreation ---------- 106
(1) Playgrounds ---------- 106
(2) Athletic work ---------- 106
(3) Summer camps ---------- 106

B. Church recreational programs ---------- 107
(1) A church farm ---------- 107
(2) Need for more recreational supervision - 108

Conclusion ---------- 109

Comprehensive summary ---------- 111

Bibliography ---------- 117

INTRODUCTION

Development of the branches of science dealing with the history of man has placed a new emphasis upon his original nature. It was once the fashion to ignore as much as possible this part of his nature. It was thought to be unworthy and a thing of evil, to be suppressed and eradicated as far as possible. Theology lent its support to this idea thru its doctrines of total depravity and original sin. The unworthy motives which persisted in cropping out in men's lives were traced to this source, or rather thru this source to the great first source, a Satanic power, who had corrupted the soul of man and held sway over the life of the natural man. This view was good theology and proved efficacious in the production of a wholesome fear of the world of evil, and a consequent dependence, thru faith, on the power of God to save from such a condition.

But scientific discoveries concerning the past history of humanity, as well as modern revelations of the "workings" of his mind, have produced an altered view point. This change began with the wide acceptance of the doctrine of evolution which seemed to link man's body with the rest of the animal world. The acceptance of this theory, differing so radically from the "special creation" belief concerning man's origin, led eventually to a detailed inquiry into the relationship between humanity and the animal world. This inquiry has led scientists thru many devious paths. Thru the findings of biology, embryology, paleontology,

and kindred subjects, this relationship has been firmly established. With the acceptance of this physical relationship, another inquiry began concerning the relation that might exist between the mind of man and that of animals. If their bodies enjoyed a like heritage it was reasonable to suppose that their minds had developed along similar lines. So men set out to discover if the mental processes were in any way similar in animals and the human brain. Darwin led out in this by the startling and disconcerting statement in his "Descent of Man" that:

> "There is no fundamental difference between man and the higher animals in their mental faculties".

The study of the human mind has progressed rapidly. Physiology has blocked out the physical mechanisms upon which the mind is based. Neurology has added still more to the understanding of the mental processes. Psychology has added the completing touch by a most painstaking inquiry into all the mental phenomena, how they originate, how they develop, and how they function. Research along similar lines has been conducted among various forms of animal life in an attempt to discover the mental processes of each variety from the lowest to the highest. In all this investigation there has been discovered a striking similarity between the mental activity of humanity and that of the animal world. This does not imply that they are identical, nor that brutes possess all the mental faculties of men. For they do not. Between them there is a great gulf. But it does signify that there have been discovered in animals at least the rudiments of the powers highly developed in men.

On the physical side the similarity is marked. Animal's brains are like men's in structure, tho not so large nor so well developed. They have the special adaptations of nerves found in a man's body. All of which indicates that in the mental realm, as in the physical, men and animals are closely related. Because of this knowledge comparative psychology has assumed great importance as a branch of the general field of psychology. Many experts have pursued their inquiry into this field with avidity and have contributed no small amount of helpful knowledge in the understanding of the human mind.

It has always been recognized that animals were guided in some strange way in many of their activities. This seemed to be a mysterious force since it had no recognizable source. It was not a power that was learned, for animals were seen to do things of which there could have been no previous knowledge or experience. What was this strange power that enabled animals to do what man himself could not do? From whence did they acquire this power? And how did it work? This power men have called instinct. It was not understood, and hence became the more mysterious and wonderful. It was credited with many wonderful works which, with more knowledge, have been proven to be false. Nevertheless, it remains a powerful factor in animal life.

When the relationship between men and animals was recognized it was natural for men to inquire if they, like the animals, were not possessed of a complete outfit of instincts. Such a view was revolutionary. Man had always

been considered the rational animal. His life and his activities were believed to be regulated entirely by his superior reasoning powers. To show how common this view was the following quotation is given:

> "Sydney Smith said a century ago:- 'The most common notion, now prevalent, with respect to animals is, that they are guided by instinct; that the discriminating circumstance between the minds of animals and men is, that the former do what they do from instinct, the latter from reason"(Sketches of moral Philosophy,lecture delivered at Royal Institution in 1804, 05, 06, p.240)[1]

This viewpoint has gradually faded out as new light has flooded the whole subject. It is now recognized that men are guided to a considerable extent by their instincts.

Such a position has been a great help in the understanding of human nature. It has helped remove the stigma which has always been placed over man's original nature. The recognition of this factor helped in a more complete understanding of the psychological processes involved in man's mental life, and made plain many points that had been inexplicable.

> "His instinctive impulses are so greatly masked by the variety and response that the intellect opens to him that he has been commonly regarded, until quite recent times, as a practically non-instinctive creature, capable of determining by reason his conduct and even his desires. Such a conception made it almost impossible to gain any help in human psychology from the study of other animals, and scarcely less difficult to evolve a psychology which would be of the least use in foreseeing and controlling the behavior of man.----- But no understanding of the causes of stability or instability in human society is possible until the undiminished vigor of instinct in man is fully recognized". [2]

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1. Lloyd Morgan, Instinct and Reason, p. 204.
2. Trotter, Instincts of the Herd in Peace and War, p. 224.

It is seen, therefore, that instincts became very important when the evolutionary position was adopted. Since this has become so universal, the further study of the instinctive processes in man's behavior becomes increasingly important. A section of this thesis will be devoted to some of the distinctive forms of instincts in animals , showing how they differ from those in men. This is included to show more fully that man's nature is built up out of the animal nature. The attempt will be to show how and why man is less bound to instincts than the animals. It will be shown how he uses this original nature as a base upon which is erected structures of mental and social life totally impossible for the animal. Then the attempt will be made to show how he secures from these structures the great social and religious values that have been incorporated into his life.

The field of Christian Education will be quickly surveyed showing its aims and purposes. An attempt will be made to apply the principles of psychology discussed here to the aims of Christian education, showing how character is developed out of the stuff of human nature. The purpose will be to show how the forms of instinctive behavior may be utilized in this development, giving attention to the psychological principles that must be observed in an adequate and successful system of character building in the Christian community.

Part I.

THE STUDY OF INSTINCTS.

Chapter 1.

The Nature of Instincts.

Chaper I.

The Nature of Instincts.

In this study of instinctive behavior consideration will be given first to examples of this form of behavior among animals. For a working definition of the term the following will be adopted: An instinct is that ability which animals possess to perform various activities that were not learned thru experience, and that prove useful in the preservation of the individual and the race. When the detailed discussion of human instincts is undertaken a section will be devoted to a more detailed and scientific formulation of a definition of the term.

Fishes It will be well to begin with the lower forms of life and work upward. Among the fish families have been discovered remarkable examples of this instinctive activity. The salmon family is one well known example. Along the Pacific coast, where they abound, are many streams into which the adult salmon come to spawn. When hatched, the young salmon play around their birthplace for a time, but eventually drift down stream seeking another environment. In time they reach the ocean where their parents grew to maturity. Here they are lost for a period of approximately three years. When they have reached maturity they return under the urge of the reproductive instinct of the race. When the time for spawning has arrived they come into the fresh-water streams in great schools, driving in with such impetuosity that Rex Beach was constrained to call them the "Silver Horde" in his book of that name. This searching for a spawning bed sometimes leads them 700 miles inland. Nothing but an impassible barrier will

stop them. Often they fight their way over swift cascades and waterfalls which bruise them and wear them down to mere skeletons. But the driving impulse leads them on to repeat the cycle of the reproduction of the race, even tho life be sacrificed.

It was believed that salmon invariably returned to the stream in which they were spawned. If this were true it would make the instinct even more wonderful. This view seemed to be corrobated by the fact that certain streams had a better quality of salmon than others. Proof was added to this by stories from early settlers along certain streams tributary to the Snake River. The story was that these streams had no salmon in the early days. In later years the state fish hatcheries released small salmon in these streams. Then, after the period of growth had elapsed, grown salmon appeared in the stream and spawned. Since then they have been returning each year. Attempts have been made to test the truth of this belief. Certain marking experiments were conducted under the direction of Prof. David Starr Jordon of Leland Stanford, Jr., University, who is the leading authority on fish life, Young salmon were marked with metal discs placed in their fins before release from the hatchery. Fishermen were asked to report any marked fish caught and the stream in which they were taken. But these tests were not, I believe, very successful. Not enough marked fish were caught to prove its truth or falsity. Prof Jordon's own belief is that they do not return in all cases to the stream of their birth. He thinks they remain in the general vicinity of the stream

and that, when the impulse takes them, they will turn into any fresh water stream. Therefore it would be natural to find them entering the parent stream in greater numbers than any other. The better quality of salmon found in some streams he thinks due to the fact that they are netted nearer the ocean, before they have lost their freshness and rich quality.

There is considerable doubt, therefore, concerning the operation of this instinct in salmon. One can scarcely give it credit for such power as has been claimed for it. But there is another fish known as the Smelt, or Candle fish, which do seem to return to a particular stream for spawning. These fish come into the Columbia river each year and enter two of its tributaries, the Sandy river and the Cowlitz. Why these two streams are selected is a mystery. But they rush into them in great schools which fairly fill the river. At the height of the run they can be dipped up by the bucketful by anyone standing on the bank. Every year without fail they return to these streams and deposit their spawn under the urge of their reproductive instinct.

Insects. Probably the best examples of pure instinct are to be found among the insects. Bees and ants have been carefully studied, as well as spiders, moths, and wasps. Many of them reveal a wonderful organization of life and an elaborate division of labor, which are carried on to a large extent under the guidance of instinct. Various tests have shown that they possess little intelligence and reasoning power as we know the terms. They will try repeatedly to overcome objects placed in their way without recourse to intelligence in

solving the problem. But their instincts supply this lack and enables them to perform strange feats, as in this case:

> "The best examples of pure instinct are seen in the lower animals, for example, in spiders, of which Fabre has written so vividly. The banded Epeira cannot be taught by her mother to make her wonderful nest, for her mother died when the first cold of last winter came. Yet at the proper time she will make her silk bag, ovoid in shape, crowned with a scalloped rim, composed of compact white satin and of reddish brown wadding, covered with patterns of spindle shape in fanciful meridian waves; a nest quite different from that of the silky Epeira, her relative" 1

This is a typical example of the many things that insects do under the guidance of their instincts. Generation after generation of them continue this activity without knowing why it is done, nor being able, in most cases, to see the results of their activity.

Birds. Another class of creatures noted for their instincts is that of the birds. Their mating, their nest-building, their homing and migration are the result of instinct, and have been the source of wonder to men. The homing instinct of highly developed strains of homing pigeons is quite marvelous in its accuracy. This sense is very strong in all migratory birds, especially in such species as the Arctic Tern and the Golden Plover. They travel from North to South and back again many thousands of miles, much of the way over the ocean with no landmarks to guide them. Their ability to find their way is quite marvelous. This is not always reliable, it seems, for some authors tell of birds wandering far out to sea in their migratory flight, where, exhausted, they sink to the water and perish. But these are manifestly the exceptions. Ordinarily the innate tendency of the instinct is powerful

1. Thomson, Instinct, Intelligence, And Character, p. 14

enough to provide the necessary safety of the individual and the species.

There is always the danger, in the consideration of these traits, of imagining that the animals guided by instincts understand the underlying purpose, the end in view, and that they are intelligent in adopting such a course as will produce the desired result. Such a belief would hardly be consistent with the best understanding of instincts. The instinct does for the animal that which is necessary for the preservation of its kind, but the individual has no conception of the reasons for this performance. And it is doubtful if it learns anything from the repeated performance of the instinct. In nest building birds may learn some things and may use some little intelligence, but the whole process must remain very largely upon the level of instinctive action. Chadbourne shows how the cow bird never learns from experience or observation:

> "The cow birds show they don't learn from observation, for their eggs are laid in the nests of other birds. But birds reared in their nests never learn to build nests. They do as their parents did and lay in the nests of other birds. We are prepared to say then that while we do not deny a degree of intelligence, even to birds, we regard their most perfect and wonderful works, those often referred to as proofs of intelligence, to be the products of instincts that work by a wisdom of which its possessor has no comprehension". 1.

Higher animals. Among the higher animals are found many examples of developed social instincts. These are of two kinds, for protection, and for aggression. Of the former the well known examples are herds of cattle, horses, deer, buffalo, etc. Of the latter the best example is perhaps the wolf pack composed of several animals running and hunting together that they may pull down food which would be unattainable by a

Instinct, p. 110.

single animal.

Domestic animals. Certain specialized instincts found among domestic animals should be mentioned. They are evidently highly developed accentuations of certain original tendencies. A new instinct has not been developed by selective breeding and training but a single tendency has been developed so strongly that it overshadows all others. This gives a species a certain well defined characteristic and causes them to react in a characteristic manner. Here can be mentioned again the homing pigeon which has the capacity of orientation highly developed. Certain breeds of dogs such as the setter and pointer have inherited the tendency to act in a certain manner in the presence of game birds. Breeding and special selection seem to have heightened this instinct in the better breeds. Or one might consider the examples of the collie and the bull dog. The best breeds of collies will act in a certain way in the presence of sheep and cattle, staying behind, "going to heel" as the cattle men say, and exhibiting the driving tendency. But a bull dog will act in exactly the opposite way, running to the head and exhibiting a tendency to seize the animal by the nose . It must be remembered that these tendencies are not fixed and unchangeable. In contrast with the fixed instincts of lower animals they appear to be quite variable. It is for this reason that they are mentioned, for this is a significant factor. As one ascends the scale of life into realms where intelligence plays a larger part, it is discovered that the instincts become more variable and more susceptible to training.

2. Animal and human instincts.

Animal instincts are constant. Among the lower animals it was seen that there is little fluctuation in any of their instinctive reactions. Their habits were fixed from generation to generation. There was no opportunity to learn from the experience of older animals in many cases. And even when this opportunity was given there was little evidence that the individual profited by his experience. They exhibited very little intelligence in any of their behavior. When anything intervened and disrupted the natural working of their instincts they became bewildered and at a loss how to proceed. This has been shown in many experiments with insects. Upon these facts is based the assumption that instincts take the place of intelligence in the lower forms of life. They, because of their fixity, become a means of protection and preservation for the race. Consider the spider. If it did not have a strong instinct which directed it year after year to build its nest in a particular way, the family would perish. It has no intelligence capable of arranging for these things. As one ascends the scale of animal life this condition changes to some extent. In the higher animals, such as the dogs mentioned above, there was a variability noted. The degree of variability seems to be determined by the factor of intelligence. As the latter increases the instincts become less constant. Among the apes, where some intelligence has been discovered, this is noticeable. They are not bound to one fixed and charted course of action. There is variation in action. It is this element that makes training of animals possible. Where the instincts are most constant there is the least possibility of training. When only one possible reaction

is open for any stimulus the animal has no choice. Under such conditions there is little possibility for training. Among the higher animals this variety of activity is possible, hence they are the animals which man has taken to be trained. By making certain responses more satisfactory in their outcome for the animal, they quickly learn to respond with the desired reaction.

This seems to be one of the chief points of difference between animal instincts and those of men. The most perfect forms of instincts are those which are most constant in reaction. These are to be found in the animal life far removed from man. The less perfect are found as one ascends the scale of life where intelligence begins to enter. All this is upon the plane of animal life. What about human life and the instincts there? Is there any relationship existing? If men and animals are related in a biological sense, it would seem justifiable to suppose that the instinctive behavior of each developed along similar lines. And the facts seem to bear out this inference. What instinctive action has been discovered in man seems to develop and manifest itself according to the laws operative in animal life.

Human instincts are variable. Man's reactions are many and varied in all his experiences. Even among the most primitive men this is true. Such an instinct as food getting could be responded to in a multitude of ways impossible to brute life. The instinct for home building was not limited to one form of nest, nor to one kind of place to build it, but could be answered by the choice of a hundred different locations and places. The factor of his intelligence entered in and he made conscious choice of the

various reactions possible. The factor of language also entered to make possible the transference of learning to succeeding generations. This made possible rapid progress in the human species, since all the learning of the past could be pyramided in succeeding years. All of this releases man, in a sense, from that slavery to instincts which is seen in the animal world. Thru his intelligence he gradually drew away from that condition when instinct was predominant. It became possible to order his life, in some degree at least, according to his wishes. The instincts did not die out but became less dominant in his life, much more indefinite, and more susceptible to training.

> "The truth about the instinctive nature of man is probably this, that he has a large number of instincts, but that these instincts are very indefinite compared with those of animals, especially lower animals". 1

Man is teachable. Because of this very indefiniteness man became the most teachable of all animals. A great variety of activity is open to him, and conscious choice of these possible courses is made available to him thru his superior intelligence. He quickly discovers which responses result in a pleasurable outcome, and those which produce uncomfortable results. He picks and chooses those forms of behavior which produce the best results, thereby modifying his conduct and his environment. By so doing he parts company with the animals, having entered a realm from which they are debarred.

3. Instincts, reflexes, and capacities.

It will be necessary at this point to consider just what is included in man's original nature. This may be divided into four sections: (1) the organisms which make up his body, (2) the reflexes, (3) the instincts, (4) the capacities of his nature. The organisms and reflexes are fixed at birth and there

1. Thomson, Instinct, Intelligence, and Character, p. 15

is very little chance to alter their activity. Hence they lie outside the realm of education. There is, however, a close connection between the reflexes and instincts. The latter have been called chains of reflexes. But this is somewhat misleading. Reflexes are simple, fixed, and definite muscular responses to stimuli that have not entered into consciousness. Instincts, on the other hand, prove to be very complex, usually involving a series of acts which are consciously controlled. For this reason their activity involves very much more than that of a simple reflex.

There is considerable difference of opinion concerning the relationship between instincts and capacities. The dividing line has never been clearly established. Definitions have overlapped at times causing considerable confusion. Some men have believed that there are instincts of religion, of right and wrong, etc. Theology has usually declared itself in favor of such innate tendencies in humanity. Others do not believe that this type of behavior can rightly be called instinctive.
A capacity might be defined as the ability to recognize and attain ultimate needs and values. If this definition is acceptable it will mark out a clearer distinction between the two, for it indicates that which passes beyond the range of instinct.
Instinctive action is not actuated by a view of the end to be attained but by an impulse from within the individual who has no conception of the ultimate purpose of the action.
This cannot be said of such activity as the religious. It is based upon actions that have definite ends in view. A man perfroms religious acts because he desires certain things and believes that his actions and attitudes will help him secure the desired ends. Furthermore these capacities do not result

in such definite expressions as would be expected from true instincts. Their manifestations in life seem to be as variable as the influences that shape the life of humanity. The craving for these ultimate needs of men is variously expressed among different races and in different countries. The position is adopted, therefore, that these are not instincts. They will be considered as capacities and will be recognized as active in life and as forming one of the most valued possessions of humanity. His capacities, more than anything else perhaps, mark man off from the animal world, and furnish him with the means of securing his deepest desires.

> "The fundamental fact is that there exists in human nature a great need for religion, and whenever the race has felt a great need it has built into original nature the capacities which, when given opportunity for expression, will satisfy that need".1

4. Definition of instincts.

Having taken this preliminary view of instincts in animal and man, it will now be necessary to define them more fully and classify them. The term instinct has been used very loosely by many writers outside the scientific field. Many times they have included under the term activities which were not instinctive. For the purposes of psychology this loose and easy use of the term is extremely unsatisfactory. Its use should be limited to include only those forms of activity which have been recognized as occurring without the influence of experience. Anything that has been learned is manifestly not a part of original nature. Even among scientific men this distinction has not always been clearly established. The reason for this is the extreme difficulty of determining just what is instinctive and what is acquired. As soon as experience begins

1. Betts & Hawthorne, p. p.55.

to have a place in the life of the baby his reactions begin to be changed by the experience. This inter-mingling of the two elements continues to develop, making it increasingly difficult to analyze any activity into its instinctive and acquired elements.

Keeping in mind these elements of difficulty in the consideration of instincts in man, we will define an instinct as an inherent tendency to react in a certain way under a given stimulus without the guidance of experience and without any foreknowledge of the end to be accomplished. This seems to apply adequately to animal instincts and will be found to answer fairly well for human instincts also. But it may be well to secure some additional testimony, as to definition, from some well known authorities in this field. Two definitions that are longer and more detailed are submitted:

> "Instinctive behavior is that which is, on its first occurrence, independent of prior experience, which tends to the well being of the individual and the preservation of the race; which is similarily performed by all the members of the same more or less restricted group of animals; and which may be subject to subsequent modification under the guidance of experience".1

> "Instinct is an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action".2

In the first of these quotations attention is called to the universality of an instinct. One of the tests of its reality is its appearance in all individuals of a species. Another significant element of this definition is the possibility of <u>modification</u> thru experience. This is important in connection

1. Lloyd Morgon, Instinct and Reason, p. 5.
2. Wm. McDougall, Social Psychology, p. 30.

with education. Prof. McDougall's significant contribution to this subject was the emotional side of instincts. The emotions, he said, were as truly instinctive in their foundation as are the motor reactions with which they are so closely related. They are a vital part of the original nature of man and enter into every part of life, affecting the physical condition of the body, tinging the intellectual life, and playing a very large part in his religious life. Their importance cannot be overlooked in any educational process.

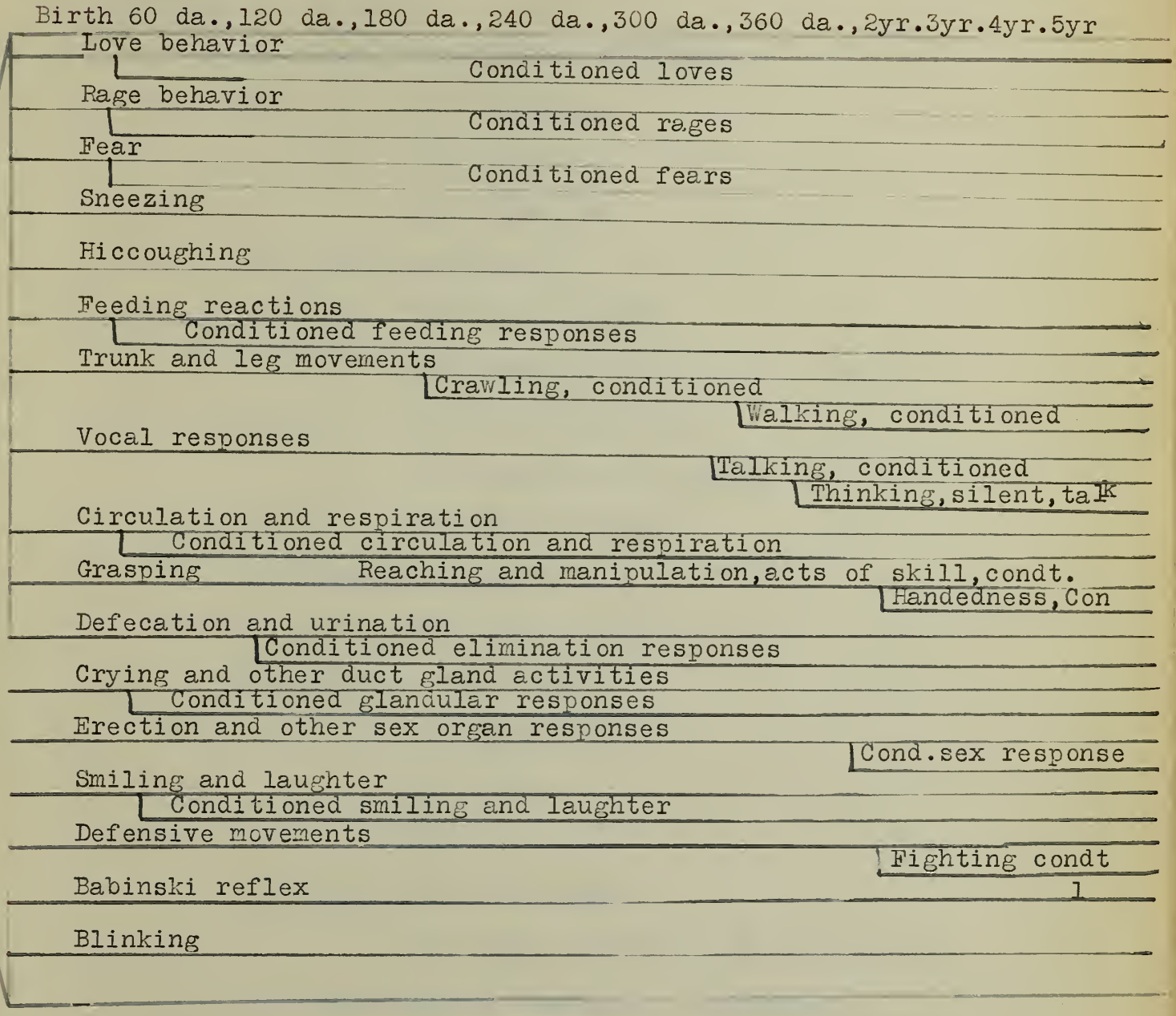
5. The Classification of Instincts.

The classification of the instincts proves to be a difficult task under their present status in psychology. There is great difference of opinion both as to their classification and the number of instincts enumerated. Bernard in his book, "Instinct", reports having surveyed 500 books and periodicals representing over 400 authors that have dealt in some fashion with instincts. The result of his survey showed that 849 types, or variations of types, of instincts had been set forth by these authors. He reduced these as far as possible, condensing and combining them. But he still had 325 classes of instincts, while the total number of individual instincts ran up into the thousands. This gives one an idea of the complications existing in the literature of this field. Until there is a degree of uniformity in the use of the term it will be impossible to establish a clear-cut understanding of the number of instincts that are operative in a man's life. Bernard's own idea seems to be that they are more numerous than the number set forth in some of the briefer classifications.

No new classification will be attempted in this thesis.

Several of those set forth by prominent author will be presented for comparison. These can be conveniently grouped into three classes. The first group is the environmentalists, or the behaviorists, who give little place to any instinct in life. The second group takes the opposite position and enumerates a a large number. A third group take an intermediate position and presents only a few instincts. Prof. John Watson is the leading exponent of the first group at the present. Among the second group are listed the names of Kirkpatrick, Calvin and Bagley, Howard C. Warren, James Drever, and Throndike. In the last group are the classifications of McDougall and Tansley.

Group 1.



It is to be noted that reflexes, certain glandular activity and organic activity are included along with various types of responses. All of these, with the exception of the reflexes, are conditioned by experience. The chart is drawn to show the time at which this conditioning begins in each one of the responses enumerated.

1. Watson, "Behaviorism," . p. 105.

Group 2.

Kirkpatrick, Edwin A.

1. Self preservative instincts.
    - (1) Feeding.
    - (2) Fearing.
    - (3) Fighting.
2. Racial instincts.
    - (4) Reproduction.
    - (5) Singing.
    - (6) Self-exhibition.
    - (7) Fighting for mates.
    - (8) Nest building.
3. Social instincts.
    - (9) Group action.
4. Adaptive instincts.
    - (10) Imitation.
    - (11) Play.
    - (12) Curiosity.
5. Regulative instincts.
    - (13) Moral and religious instincts.
6. Unclassified instinctive tendencies.
    - (14) Collective and ownershil tendency.
    - (15) Construction and destruction tendency.
    - (16) Expression of mental states.
    - (17) Adornment and making of beautiful things.

1. Fundamentals of Child Study, p. 66 ff.

Calvin & Bagley.

1. Adaptive instincts.

    (1) Acquisitiveness.

    (2) Imitation.

    (3) Repetition.

    (4) Play.

    (5) Inquisitiveness, or curiosity.

    (6) Constructiveness.

    (7) Migration.

2. Individualistic instincts.

    A. Self-protective.

    (8) Combative.

    (9) Retreative.

    Slinking, flight.

    (10) Repulsive.

    B. Self-assertive.

    (11) Self-assertion.

    C. Anti-social.

    (12) Tearing.

    (13) Bullying.

    (14) Predatory.

    (15) Shyness.

3. Sex and parental instincts.

    (16) Protection of young.

4. Social instincts.

    (17) Rivalry.

    (18) Gregarious.

    (19) Cooperative.

    (20) Altruistic.

5. Religious and aesthetic instincts.
    (21) Religious. (22) Aesthetic.

Warren, Howard C.

1.Nutritive instincts.

(1) Metabolic expressions.
(2) Walking.
(3) Feeding.
(4) Wandering(hunting)
(5) Acquiring(hoarding)
(6) Cleanliness.

2. Reproductive instincts.

(7) Mating(sex, attraction, courtship).
(8) Paternal.
(9) Filial(of infancy).

3. Defensive instincts.

(10) Flight.
(11) Subjection.
(12) Hiding.
(13) Avoiding.
(14) Modesty(shyness)
(15) Clothing(covering)
(16)Construction(Home-making).

4. Agressive instincts.

(17) Fighting.
(18) Resenting.
(19) Domineering.
(20) Rivalry.

5. Social instincts.

(21) Family(parental, filial).
(22) Tribal(gregarious).
(23) Apopathetic.
(24) Sympathetic.
(25) Antipathetic.
(26) Cooperative.

To this list he adds several reputed instincts, as follows:

(1) Imitativeness.
(2) Playfulness.
(3) Curiosity.
(4)Dextrality(right-handedness).
(5) Aesthetic expression.
(6) Communicativeness.

Human Psychology, p. 106.

Drever, James.[1]

Innate tendencies

"Appetite" tendencies

General

1. Seeking of pleasure.

2. Avoidance of pain.

Specific

3. Hunger.

4. Thirst.

5. Sleep.

6. Sex.

7. Nausea.

"Instinct" tendencies

General

8. Play.

9. Experimentation.

10. Imitation.

11. Sympathy.

12. Suggestibility.

Specific

"Pure"

(Probably numerous tho difficult to distinguish from reflexes. May perhaps be classified as:

13. Reactions of adjustment and attention

14. " " prehension.

15. " " locomotion.

16. " " vocalization.

"Emotional"

17. Fear.

18. Anger.

19. Hunting.

20. Acquisitiveness.

21. Curiosity.

22. Gregaroiusness.

23. Courtship.

24. Self-display.

25. Self-abasement.

26. Parental.

1. Instincts in Man. p. 169.

Thorndike.[1]

Classification of instinctive responses.

1. Food getting and protective responses.

1. Eating.
2. Reaching, grasping, putting object in mouth.
3. Acquisition & possession.
4. Hunting.
5. Collecting, hoarding.
6. Avoidance & repulsion.
7. Rivalry & cooperation.
8. Habitation.
9. Response to confinement.
10. Migration & domesticity.
11. Fear.
12. Fighting.
13. Anger.

II. Responses to behavior of other human beings.

14. Motherly behavior.
15. Gregariousness.
16. Responses of attention to other human beings.
17. Attention getting.
18. Responses to approving and to scornful behavior.
19. " by " " by " "
20. Mastering & submissive behavior.
21. Display.
22. Shyness.
23. Self-conscious behavior.
24. Sex behavior.
25. Secretiveness.
26. Rivalry.
27. Cooperation.
28. Suggestibility & opposition.
29. Envious & Jealous behavior.
30. Greed.
31. Ownership.
32. Kindliness.
33. Teasing, tormenting bullying.
34. Imitation.

III. Minor bodily movements and cerebral connections.

35. Vocalizations.
36. visual exploration.
37. Manipulation.
38. Cleanliness.
39. Curiosity.
40. Multiform mental activities.
41. " physical ".
42. Play.

Educational Psychology, Vol. I, p. p. 43.

Group 3.

McDougall, William.[1]

1.	Instinct of flight.	Emotion of fear.
2.	" " repulsion.	" " disgust.
3.	" " curiosity.	" " wonder.
4.	" " pugnacity.	" " anger.
5.	" " self-assertion.	" " elation.
6.	" " self-abasement.	" " subjection.
7.	" " parental.	" " tenderness.
8.	" " sex.	
9.	" " herd.	
10.	" " construction.	

Tansley.[2]

1. Ego complex	Instinct of pugnacity.
	" " curiosity.
	" " self-assertion
	" " construction.
	" " feeding-acquisition.
	" " self-abasement.
	" " repulsion.
	" " flight.
2. Herd complex	" " gregariousness.
3. Sex "	" " parental, reproductive.

1. Social Psychology, . p. 50 ff.
2. The New Psychology, p. 205.

It is readily seen from these lists that there is a decided lack of agreement as to the number of instincts. No attempt will be made here to set forth a new classification. The lists presented by McDougall and Tansley are very much alike, and these will be taken as being best suited for our purpose. They are simple and yet quite comprehensive. The chief difference is the organization of Tansley's list around the three major complexes. He also lists feeding-acquisition, the only one not mentioned by McDougall. Consequently there is close agreement between the two. Such a list may not be final nor exhaustive. Other instincts are suggested by some authors. But this includes the most important and is selected for its clearness and brevity.

Before leaving this section, however, it will be necessary to consider more fully the position of the group represented by Prof. Watson. His denial of the existence of any instincts in the life of man makes this necessary. The latest statement of his position is as follows:

> "There are then for us no instincts- we no longer need the term in psychology. Everything we have been in the habit of calling an 'instinct' today is a result largely of training- belongs to man's learned behavior".1

Dr. Watson is quoted in the "Current Opinion"(2) as expressing the same conviction at greater length:

> "There is no evidence to support the determined belief of most psychologists that man is born with the instinct of fear(in the shape it commonly assumes), love, emulation, rivalry, pugnacity, anger, resentment, sympathy, hunting, appropriation, acquisitiveness, kleptomania, constructiveness, play, curiosity, sociability, shyness ,cleanliness, modesty, jealousy, and parental love".2

All these, he assures us, are learned responses. He states

Watson, Behaviorism, p. 74.
"Current Opinion", March, 1925.

that fear is original in a child's behavior but does not call it an instinct. If these statements are correct much of psychology will have to be discarded, or rewritten on a new basis. This position is very different from that taken in some of his earlier writing. In a book written in 1914 he clearly recognizes the existence of instinct and defines it as "A combination of congenital responses unfolding serially under appropriate stimulation". 1

Following this he lists types of instincts as follows:

1. Structural characteristics, action systems, etc.
2. Obtaining food.
3. Shelter.
4. Rest, sleep, play, etc.
5. Sex.
6. Defence and attack.
7. Special forms of instinct.
8. Vocalization.
9. Unclassified & nonadaptive but complex and complete
10. " " " random & abortive acts. acts.
11. Individual peculiarities in response.

From this earlier position he has advanced to that now taken in which he abolishes instinct from man's behavior. In support of this position Dr. Watson uses the example of a boomerang. When first used it refused to act as a proper boomerang should.Then he changed its shape somewhat. Throwing it again, it behaved properly, circling around and returning to the thrower. Then he draws his argument:

> "If the boomerang has no instinct(aptitude, capacity, tendency, trait, etc.,) to return to the hand of the thrower; if we need no mysterious way of accounting for the motion of the boomerang, if the laws of physics will account for its motion- cannot psychology see in this a much needed lesson in simplicity? Cannot it dispense with instincts? Can we not say that man is built of certain materials put together in certain complex ways, and as a corollary of the way he is put together and of the material out of which he is made- he must act(until learning has reshaped him) as he does act?" 2.

1. Watson, Behavior, p. 106.
2. " Behaviorism, p. 85.

This position is a radical departure from the position taken by most psychologists in recent years. The outcome of the conflict between these two ideas will be an interesting development of the future. It will undoubtedly result in a clearer understanding of instincts than is possible at present. In the meantime, there are some difficulties that need to be explained more fully before this position can hope to win its way over the older view.

In the first place, the inferences drawn from Comparative Psychology need to be answered more satisfactorily. There are a vast number of examples from the animal world revealing clearly distinct and peculiar types of behavior that cannot be the result of learning or experience. These are ancient racial habits built into the life program of the species. How they began is not very clear to the observer today. But they are present and very active now and must be considered. It seems very difficult to explain this activity upon any other basis. Is there any justification for the inference, drawn from this material, that the behavior of man is also partly instinctive? The evolutionary principle indicates a relationship and gives room for such an inference, which has been very generally adopted. But if Prof. Watson's view is correct this inference will have to be dropped. Future scientific research into human behavior will be called upon to settle the question.

In the second place, the theory of the retarded development of certain instincts needs to be answered. Dr. Watson's theory is based upon experiments conducted upon very young infants. The one reaction which he secured was

that of fear, fear of a loud noise, and fear of falling. Since there were no other responses aroused he concludes that all others develop as the result of experience. This conflicts with the belief that certain instincts develop at later periods in the child's development. Tracy points out the retarded development of some instincts in the child life. 1. Here again can be found agreement with the known facts from Comparative Psychology. A new born pup, if thrown into the water, cannot swim. But if the pup is thrown into the water a few weeks later, it will be seen that he has developed a well coordinated swimming impulse. He has had no experience by which this could have been learned. It was an instinctive development. The child develops periodically in this fashion. Curiosity develops after the child has lived for a time. Sex and parental love develop rather late in the child's growth. Therefore, it seems that this is a valid objection which must be met before instincts are abolished from human life.

In the third place, this seems to conflict with the germ plasm theory by which inherited characteristics are supposed to be transmitted thru unit characters. Instincts have always been considered inherited tendencies. If then there are no instincts, will not this affect very radically the theory of the transmission of characteristics? If there are no inherited tendencies, as Dr. Watson states, 1 the whole theory will have to revised. Here again, time and further observation will reveal the truth of that theory which is right.

In the mean time, the existence of instincts in

1. Behaviorism, p. 217.

human behavior will be assumed for the purpose of this thesis. The theory of Dr. Watson will not be ignored. His position is recognized, as well as the possibility that it may eventually overthrow the other theory. But at the present time the weight of scholarship seems to be against him and in favor of the retention of instincts.

It should be remembered, however, that there are no pure instincts in man's behavior, unless it be in the first few days of life. So quickly do they become modified by experience that the unlearned quality disappears. Knight Dunlop makes this quite clear:

> "All habits are based upon instinctive action, and in the human animal, almost all instinctive action is modified by habit formation as soon as it is manifested".1

This statement seems to approach very near the truth of the matter. It gives first the instinct, then the experience thru the responses to stimuli, then the changed responses because of this learning from experience.

1. Elements of Scientific Psychology, p. 213.

Chapter 2.

The Development of Instincts

Chapter 2.

The Development of Instincts

Education has sought diligently in recent years for a scientific explanation of the process of instinct development. A number of explanations have been presented. These have been tested by experience, and some have yielded beneficial results in the educational field. It will be necessary to consider these principles before proceeding farther .

1. Traditional Theory.

In this connection it will be appropriate to mention the older view that has prevailed for so many years. This is the traditional theory that has played such an important part in religious thought. It held that man's nature was inherently evil, this evil taint having been handed down from the first parents of the human race. The tendencies and impulses of his life, since they grew out of this evil nature, were also thought to be wicked. It was necessary, therefore, to suppress and destroy them as far as possible. To accomplish this successfully two things were believed to be necessary. The first of these was self-denial. Man was to win freedom form this evil influence that shadowed his life by denying himself any indulgence in the cravings of his body. A life of rigorous self-denial, asceticism, was held up as the highest type of life. The second thing necessary to win freedom was the help of God who was able to save the soul from the evil within it. Systems of theology were constructed upon this basis thruout Christendom, so that this view of man's nature has exerted the widest influence in religious thought and activity.

This view of life has been altered considerably by the adoption of the evolutionary principle concerning man's origin. If man acquired his instincts and impulses by this method, instead of thru conscious choice of evil on the part of the first parents of the race, one would scarcely be justified in calling them evil. To the individual they could not be evil until he had recognized for himself the difference between good and evil and had made conscious choice of the evil. It must be recognized that this traditional position is still very strong in certain sections of Christendom, sections where one doubting it is severely frowned upon.

The newer position held by a great many is that man's original nature is not evil, nor is it definitely good. It is without moral quality and remains so until the child is old enough to choose for himself between the right and the wrong. Men realize now that their nature has capacities that may develop either way, toward the evil or toward the good. But they also recognize that the impulses nearly always turn to the wrong, unless definitely guided toward the right. Men become immoral, therefore, even if they are not born with an evil nature. Hence theology was not far off when it imputed evil to all men, for it was based on a fundamental fact that humanity fails to do what could be done, usually following those instinctive impulses that lead to immoral and anti-social habits. The old methods of attaining character are not to be discarded. They have proved their worth thru many centuries of use. Self-denial and inhibition of the harmful impulses of life are still required, as will be pointed out later; while Christianity must still look to

God for help and strength in winning the battle against that which is evil in life.

2. Racial Recapitulation.

In addition to altering the traditional position of the church in this manner, the evolutionary principle accomplished another thing by setting men to discover additional information concerning these things. The laws of heredity were carefully worked out by science. Anthropology and paleontology were studied, as well as biology and physiology. The findings of these various lines of research have yielded some very interesting theories concerning the development of men.

The first general theory of this development came from Von Baer(1792-1876) and was known as the theory of Racial Recapitulation. Fritz Muller in 1863 was the first to present a definite formulation of the theory. It held that the individual passed thru, or recapitulated, in his development the various stages passed thru by the race in its evolution. The technical phrase of Haeckel, "Ontogeny repeats Philogeny", was adopted to designate this process. One of the reasons for such a theory were certain phenomena found in the human embryo. It resembled animal forms and seemed to pass thru stages that bore a resemblance to very low forms of life. As the embryo grew it began to look like the higher forms of animal life, and eventually took on the human form. This led to the belief that the human individual lives again the stages of life experienced by the race. Another reason for the theory was the discovery of fossilized skeletons of men that seemed to indicate a development from the lower forms of life. In view of this evidence, the theory of

recapitulation was adopted as a basic law of nature and the principle of human development.

This idea was taken up by educators. This was natural, for, if this was a basic principle, there ought to be clearly defined rules by which this process could be effected.

Cultural Epochs — Out of this position developed the Cultural Epoch theory which held that each individual passed thru several such stages representing ancestral epochs from the past. These stages were marked out as follows:

(1) The Savage Epoch.
(2) " Greek "
(3) " Roman "
(4) " Germanic "
(5) " Chivalric "
(6) " Renaissance "
(7) " Reformative, or Puritanic Epoch.

As the child passed thru these various stages, so it was reasoned, certain materials would be best fitted to educate him in each stage. Consequently the curriculum material was to be organized around these epochs in the child's life.

Further investigation of this theory has cast certain doubts upon it. In the first place the evidences of embryology and paleontology are at best very sketchy and fragmentary. Most of the evidence is embryonic. There is little evidence to show that the individual repeats the life of adult types of the preceding stages of racial history. In regard to the instincts, it was pointed out that they develop functionally according to the needs of the individual. This is seen in the sex instinct. Theoretically it should appear first in the

life of the individual, since it must have existed from the very beginning of life. But in reality it develops rather late in life when the body has been prepared for its functioning.

Catharsis Another popular theory, called Catharsis, was developed. It was given prominence thru the efforts of G. Stanley Hall. According to this theory instincts should be encouraged to appear in their racial order. When they appear, they should be indulged temperately for a time and then gradually purged from the system. It was an idea that seemed to favor a mild form of "Wild oats sowing" in order to satisfy the instinctive cravings. If this were not allowed there was danger of arrested development and possible perversion in later life.

There was value in this idea in that it brought the attention of educators to the needs of the child. Previously the emphasis was placed almost entirely upon the teacher and material taught. Now the child and his needs were brought to the front. It helped to secure the principle of graded material for school room work according to the age of the pupils.

In some other respects the theory was not so satisfactory. It failed to consider the law of use and disuse. According to this law an instinct indulged early in life develops rapidly and becomes deeply rooted. By the law of disuse it will atrophy and lose its power, if not indulged.
Under a system of catharsis there was danger of over-expression rather than under-expression, and the former is as likely to result in perversion as the latter. The Chicago murder case involving Loeb and Leopold revealed what perversions can

develop out of lack of restraint and over-expression of the instincts.

This theory also placed an undue emphasis upon the hereditary factor. This should be recognized as important, but undue stress upon it binds individuals to their past and tends to discount initiative and creativity. It is now being recognized that the hereditary structure is only the beginning point upon which sociological factors lay the superstructure of character.

Apperception Still another theory called apperception was developed by Ziller. He felt that the mind of the child could grasp facts better when presented in the order of their historic development, thus following out the old idea of recapitulation. Accordingly the child should first learn of primitive customs and habits because this stage is nearest to that in which the child is, and will be more easily learned. Later historic developments would then come easily and naturally in his learning.

It became evident from actual experience, however, that this was the exact reverse of the ordinary process of child development. He learned first of all from actual experience of the things around him and then was able to recapitulate in his experience. It was easier for the child to learn about the fruit first, then the tree, and then the roots. Prof. Lange pointed out this inconsistency in Ziller's idea. He insisted that all information should be presented in the terms of the child's experience. Otherwise it would be incomprehensible and would go unlearned.

Participation in Society Another application of this principle was

used by John Dewey in his "Participation in Society" formulation. He rejected apperception but held to recapitulation, insisting that the child learns more readily, not in terms of his past experience racially, but in terms of his present needs. So he set out to develop curricula along the line of present "interests" of children. In the various stages thru which they passed certain interests were paramount. It became the problem of education to find the interests and supply the material which would satisfy them and secure the proper development for the next higher stage. Out of this there developed his well known "Project" idea. He believed that projects could be selected along the line of the interests of children which would satisfy their present needs. At the same time they would be compelled to reach out into science, history, and the social arts for material to develop their projects. By this means they would be acquiring the necessary information and training of education, as well as participating in the affairs of society.

The idea seemed to be an excellent one. It had the virtue of arousing great interest in the children upon whom it was tried. Educators recognized that interest had to be secured or the educational process would be unfruitful. The project method did prove very beneficial in this respect. It has been widely used in the public schools with some good results. Various types of material can be adapted very readily to this plan. Geography can be taught by having the children build maps, collect materials that are grown in different countries, etc. Historical subjects can be taught thus by having the children make costumes of other peoples

worn in other periods of time, or in other countries. In fact, it is a plan that is adaptable to a wide variety of uses in the school room.

The project method, however, requires very careful supervision to make it effective. Without careful planning and operation it would result in a dissipation of energy and a loss of efficiency in the educational process. Some faddists have gone to extremes in their use of the plan, allowing young children to select their projects without supervision, and exerting little control over them in working out their schemes. The result of such a laxity of control would naturally result in discredit to the system. However, this would be a defect, not of the system, but of the pedagogy of the persons using it. There has been a great deal of criticism of this method because of the abuses to which it has been subjected. But in spite of this criticism, it has considerable value and should be retained as a valuable educational principle.

In a final statement of the value of recapitulation as an educational theory it may be said that its emphasis upon human nature and the needs of human nature was very valuable. It produced a few principles, such as the project plan, that have proven useful, and it has been a factor of considerable weight in producing the newer and more scientific methods now employed in school systems. In some other respects it has been less useful. It is founded upon heredity and is primarily a biological formulation, but it neglects the important sociological factor. A modern theory of education that is fundamental holds that education is a social adjust- of the growing individual to his environment, the environment

of modern times. Recapitulation, on the other hand, thinks of the child in terms of his ancestral nevironment. Hence the theory interferes with the modern social theory by too much emphasis on heredity.

3. Theory of the New Psychology.

Education seeks a normal development of the individual and should take account of all the factors that may be involved, giving to each its due weight. Therefore both racial heredity and social environment should be considered and employed in a new theory that attempts to recognize all factors. Such a synthesis of all the elements involved has been attempted in the newer developments of psychology. Human nature and all its instincts and impulses are accepted at face value as being an inheritance from centuries of development. This is the necessary background upon which any theory must be based. This original nature is not considered an evil thing according to the traditional thought. Human nature is accepted as an element that may be moulded by education into a vessel of honor or dishonor, according as the education received is good or bad. The instincts are accepted as a necessary part of this inheritance. They are recognized to be selfish in their first expressions, i.e., they are directed primarily toward the preservation of the individual. Hence in their original state the instincts are non-social.

Sublimation. It becomes the problem of education to discover the most effective means of checking those injurious anti-social expressions of the instincts which usually develop. If allowed to develop unrestrained they would result in the formation of individuals who would be rebels in society and

destroyers of social values. The key to the problem seems to be some method of transferring the energy of the instinctive impulses from their primitive expressions into new avenues by which the more desirable and lasting, tho remoter, values would be secured. This has been called the sublimation of the instincts. A characteristic of primitive impulses is the desire for immediate gratification. The tendency is to act at once toward securing the desired end. The problem of sublimation is to secure the transferrance of this emotional feeling, or driving force, from its original desires to some higher object of recognized moral value. This process may be secured in two ways. The stimulus may be diminished, or removed entirely, i.e., the situation may be modified. This indicates a voluntary control of the situation by which a shift of interest and attention is secured. The other way is to put something in the place of the instinctive desire. This new thing would have to have recognized value sufficient to catch the interest and approval of the subject. If it is also backed by a strong social approval its appealing power becomes all the more powerful. For the immature age social approval is one of the strongest appeals that can be used. It remains very powerful in adult life, too powerful in many cases, in which men have no other standards of conduct than those of the crowd with which they mingle. At this stage of life the social approval should be superceded by a standard of personal approval. If the instinctive impulses have been sublimated to the point where such personal standards of conduct determine a man's actions, even against the disapproval of the crowd, a high moral position has been attained.

It is at this point that the great variability of instinctive behavior in mankind may be utilized. It was seen in the earlier discussion that man, because of the variety of the responses of which he was capable, was far more teachable than the animals with their limited avenues of expression. Lower animals respond in almost identical ways generation after generation because of fixed and rigid instincts. But men are capable of responding in a multitude of ways. The instinct of pugnacity can be expressed primitively by resorting to fists and clubs. It can be indulged in more refined ways by the use of modern weapons, or it can be expressed in contests of skill and strength like boxing and football, as well as contests in debate and oratory. In each of these cases the instinct might be very strong, but its expression ranges from anti-social fighting to what may be a highly social and valuable contest of intellectual skill. Similar methods of sublimation may be employed in the training of the other instincts.

Repression. Another method of training has been that of repression, or inhibition of certain instincts that seemed harmful. A certain amount of this is required along with sublimation to make the latter effective. In recent years a great deal has been said about the dangers resulting from over-repression. This was one of the principal contributions of the Freudian psychology. According to Freud the energy of the natural impulses was like water flowing in a well-defined channel. When this channel was blocked the energy kept accumulating until sufficient power was secured to break thru. This might occur in the old channel or the break might occur in a new outlet. In any case great damage was likely to result.

This danger was felt to be true especially of the sex instinct, whenever it was suppressed. It is quite true that plenty of sex perversions are to be found in society. There may be truth in this explanation of the cause of their perversion. However, it is just possible that the dangers resulting from repression have been over estimated. It was noted under the discussion of Catharsis that the free expression of any instinct early in life tended to make it very strong, and that over expression might produce perversion as quickly as repression. Hence the conclusion that a certain amount of repression is necessary seems to be justified by the facts.

It is the task of education, therefore, to seek ways of controlling and directing the development of the instinctive impulses without too harsh repressive measures. It is believed that this can be done in a sane and natural way when there is sufficient understanding of the child's needs. It is believed that the energy of the impulses may be sublimated by the application of certain fundamental principles that seem to insure social values and moral standards.

Sentiments And Ideals

This process is possible thru the organization of the impulses around strong sentiments and the building of these sentiments into ideals of human conduct. The ideal is understood to be a complex, i.e., a group of ideas highly emotionalized and judged by the individual holding them to be of the highest value. They are not inherited, but must be won by each person thru the experiences of life and thru conscious effort and choice in standards of conduct. But they are built up out of instinctive impulses and emotions which furnish the driving force that makes them effective.

In this sense they are partly instinctive and partly acquired. The theory is that they are utilized in life to supplant the more primitive and anti-social expression of human nature.

If this is possible there is valuable material here for education. The question is, do ideals function in this manner? Do they replace other less worthy ideas and, if so, how is this accomplished? The criticism is often voiced by the cynic that ideals have no power in life. He says they are visionary dreams. They are unattainable and hence never result in any changes in life. Insofar as they do fail to promote activity toward their realization the criticism is just. The ideal is worthless unless it produces a new life activity that supplants the older and less worthy occupations. But does this failure always occur? Experience seems to say, "No". Many examples can be produced which show that ideals do function in a remarkable way when built up properly in experience. To be made effective they must originate out of a rich background of experience that produces such a content and association of ideas in the mind as will make their appeal and drawing power well nigh irrestible. They must be so related in life as to give rationality and coherence to all experience. Every person covets this relatedness in his various experiences. The more perfectly this condition is reached the happier will be the state of the mind. And unless this condition is approximated quite definitely everything will be against the true functioning of the ideal.

In order to secure this favorable situation for the functioning of the ideal several elements are necessary, and should enter into the development of ideals.

(1) The first of these to be mentioned is the imagistic

element. General psychology shows how important the image is in all thought processes. It proves to be one of the vital elements of all consciousness.Prof.Angell points out how, without the use of images, "Intelligent deliberation would be impossible. We should always live in the immediate present, and our minds could consciously look neither backward nor forward". 1. This important element may be derived from experience of various sorts. It comes thru the senses, from things seen and heard, from what is observed in people and in nature, and from what may be read in books of travel, history, biography, religion, poetry, fiction, drama. It may come thru the medium of pictures. It may be wafted to one upon the strains of beautiful music. It may be revealed across the footlights of the stage. The more rich and varied are the experiences of life the richer will this element be, and the greater power it will have in the formation of the ideals of life.

(2) The next important element in the building of ideals is the rational. By this element the experiences of life are taken as they come and interpreted in relation to the rest of life. Without this capacity our experiences would be disjointed affairs, a jumbled mess without form and void. But with it men are able to construct a unity in their experience, in which the ideal will more readily develop. To be effective the ideal must develop out of rational processes.

(3) A third element that is necessary is the emotional. It has been noted that the emotions have an instinctive basis and form the primitive driving forces of life. Any ideal not

Angell, Psychology, pp. 215,216.

grounded in the emotions would be unattractive to the person and would be rendered thereby inoperative. There is a great necessity of developing the emotional life because of the powerful influence it exercises upon the ideals.

(4) A fourth and final element is the volitional. This is able to translate an emotional desire into purpose. Carried out into motor action, this purpose will definitely direct the individual toward the attainment of the ideal. Until this does take place the ideal has been inoperative and has been of little value. This is a common fault of many ideals. They are worthy in principle but never get translated into action. But when backed up in the way indicated here the volitional element becomes strong and the life is permeated by a vigorous determination to attain its consciously felt desires.

Emotional Training. Of all these elements none is more important than the emotional, while in many lives it is lacking to a great extent. Hence there is a real need for the training of the emotions.

> "Emotions are experienced by lower animals and primitive man at the moments when vigorous action is to follow. Rage is the prelude of conflict. Fear will be followed by flight. Sexual passion will eventuate in sexual aggression". 1

But in the highly cultured surroundings under which men now live stimuli are often lacking for the production of emotional feelings. Even when the emotions have been aroused they are not utilized in arousing the self to worthy action. This can be illustrated in the theatre. Here emotions of varied sorts are aroused, but no valuable result follows. A need is felt

Stiles, The Nervous System and its Conservation, p. 195.

for such education of the emotions as will help produce the idealism for which education is striving. Prof. Horne points out the need for this in a quotation from George Eliot's article,"The School", appearing in the Atlantic Monthly for Nov., 1913:

> "The world is still governed by sentiments, and not by observation, acquisition, and reasoning; and national righteousness and greatness depend more on the cultivation of right sentiments in children than on anything else".1

The utilization of the emotions in the functioning of the ideal involves a physiological process which should be considered. This requires first of all a sensory impression, which enters into the consciousness and is translated by the associational processes of the brain to the motor nerves. Thru them it finds expression in some form of motor activity. These steps are accomplished thru three types of neurones found in the body. First, there is the sensory neurone made up of a nucleus of gray matter, and two axones sheathed in myelin, or white matter. These terminate in fine branches, or arborizations. One of the axones makes connection with some of the organs of sense, while the other reaches back to some sensory area, there to make connection with the second type of neurone. The associational neurones have a nucleus of gray matter and two short axones, also covered with myelin. They end in numerous branches called dendrites. Third, is the motor neurone consisting of nucleus, numerous dendrites, and an axone connecting it with muscular tissue. The places where connections are made between the end arborizations of sensory nerves and the dendrites of associational nerves are known as synapses. Most of these connections are made in the cortical area of the brain. Hence it is filled with synapses.

1 The Psychological Principles of Education p. 197.

This completes the cycle of nervous activity. A stimulus is felt over a sensory, afferent, nerve. Contact is made in the cortex thru the associational neurones. Orders are then prepared and sent out over the efferent, motor, nerves to the muscles and activity.

This is the physiology of the nervous activity of the human body. It becomes important to discover if this purely physiological and mechanical process can be modified in any way. Take the example of a child. He will respond to stimuli in rather a definite way. If the emotion aroused be anger the tendency will be to strike the object arousing the emotion. Now the question becomes, can this reaction be modified in any way? And, if it can, how is it done? It has been noted that total repression of such an impulse might not be the wisest course. What shall be done? If there is to be any permanent modification of behavior this physiological process would have to be modified somewhat. And it appears that this does happen. Modification is possible according to the physiologists, themselves:

> "The associative neurones of the cortex not only mediate but may also modify the reaction along the efferent nerve to the stimulus received from the afferent nerve, so that a sensory call does not necessarily evoke the same motor reply". 1

This seems to give the key that is sought by which the physiological reactions may be controlled. The cortex, or consciousness when speaking in psychological terms, may so control impulses aroused by the senses and so modify the reactions to them, as to control definitely the conduct of the individual. Dr. Martin states that this control of conduct

Martin, The Human Body, p. 138,139.

is very largely thru "Associative memory operating thru concepts".1 Ideals with their imagistic, rational, emotional, and volitional content are such concepts and therefore furnish the means whereby the conscious self may modify the emotions, link them to ends of high individual and social value, and thereby produce moral conduct and character. If the proper training of emotions is secured they will be linked to the ideals of life and their driving force will be transferred from the unworthy motives to the purposive ends which ideals cherish.

> "Civic, moral, and religious education will need to emphasize the inculcation of right ideals. Without such ideals all social education will drop to the level of trick training. These ideals must be so re-enforced by means of the emotional experience that they will be able to inhibit the responsive habits that are contrary to their purpose, and to regulate response of habits that are in harmony with their purposes. With faith in the function of these ideals, and attitudes generated by them, it will be possible to build broad and comprehensive programs of social education, and men of faith who are pouring out their treasure and their lives-------may hope to be rewarded for their efforts by a gradual raising of the standards of citizenship in the growing generation, and in a gradual realization of the dream of real Democracy". 2

According to this theory the control and sublimation of the instinctive impulses must come thru educational processes that mould the life activities around great ideals. Control passes from the instinctive, selfish level to the volitional level, and this in turn is directed by the ideals that have been built into life. In this process the individual element is not lost but is given opportunity for finer expression in the field of the higher values of life. Social values are placed above personal and selfish values. Ultimate ends are sought in place of immediate gratifications. Men begin to live, in reality, in

Voelker, The Function of Ideals and Attitudes in Social Education. pp. 125, 126.

behalf of others, their children, the state, the next generation, finding in these unselfish aims values far in excess of the gratification of impulses on the instinctive level.

The task of establishing life upon this basis is a difficult one. The continued failures to live up to ideals shows how difficult the task is. It will be necessary now to seek methods by which this can most effectively be accomplished. The study of Christian Education will be undertaken, for it is in this field that the power of ideals in changing life has been most fully illustrated. In this study the principles concerning the training of the instincts will be applied , and certain general principles will be developed which should act as guides in the attempts of Christian educators to transform the nature of men to conformity with the principles of Jesus Christ.

Part II.

CHRISTIAN EDUCATION

Chapter 3.

The Aims of Christian Education.

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The Aims of Christian Education.

In the history of the Christian church education has often been neglected. One of the reasons for this was a belief that religion must be received by the individual thru a sudden conversion. Men thought therefore that Christianity could not be taught. But in recent years the great development of teaching in the Sunday School has challenged this position. This work has seemed to be a fruitful field for the recruiting of members for the church, for in many a place the Sunday School has brought in more recruits than any other agency. Because of the great importance that this work has assumed in recent years Christian education has become a very common word. There are those, however, who still insist that Christianity can't be taught, and , in one sense, they are right. There are certain religious experiences that must be immediately felt by each individual. No other person can tell him about them. They come as the result of the person's direct communion with God. But, in another sense, this is not entirely true. For there are many things that can be taught concerning Christianity which put a person into a frame of mind that will tend to produce these more intimate personal contacts and communions with God. This question of the possibility of teaching Christianity is dependant upon the definition given to Christian education.

Definition. This may be defined as the process of giving the biblical, creedal, and historical facts of the Christian religion to an individual in such a way as will produce control and adjustment of life according to the ethical and

spiritual standards of a Christian community. If it proves permissible to define Christian education in this manner, there are immediately presented several definite things that can be accomplished, and must be accomplished, in the training of people for life as Christians.

The Aims. These may be set forth more definitely and more clearly by enumerating the various things that an educational work in the church should attempt.

(1) It should, first of all, teach the religious heritage of the church, i.e., the biblical material upon which Christian faith is founded, the creedal material which has developed thru the centuries of history, and the historical movements and personages that have helped develop Christianity into its present condition. This material is necessary to give background for the proper understanding of faith as it exists at present.

(2) It should then secure thru the teaching some basis of control of life for the individual.

(3) It should teach the individual to adjust his life to the social life of his time, insofar as this is compatible with the standards of Christian faith. In many instances the individual will find it necessary to pass beyond the social standards of his time while contending for a yet higher standard of conduct.

(4) It should teach the individual the truths concerning his relationship with the Divine so that fellowship with Him and trust in His providence will be established.

(5) It should teach the values of the church as a human

institution of fundamental importance and stimulate the desire for membership in this institution.

All of these things can be taught and their teaching will always prove valuable in securing in the individual that attitude toward spiritual values which Christianity cherishes. To this task the forces of the church have been more definitely committed in recent years, and the results that have come from this educational attempt have proven its worth.

The difficulties. It must be recognized that this requires a great transformation in the life of men. Before a man adopts such a standard a change must be produced in his life and its attitudes toward men and God. In a very real sense the natural man must give way to the spiritual. Christian education must therefore deal with the original nature of man, that is his instinctive nature. His original instinctive impulses are, to a very great extent, opposed to the habits and attitudes of a Christian man. Hence they must be transformed, or sublimated. This may be accomplished in one of two ways. It may be done thru a sudden conversion, or it may be brought about by a slow process of education. It is with the latter process that this thesis is primarily concerned. This is not to ignore or deny the value of the former in the work of the church. The educational process, however, is believed to be the primary and more fundamental work. Conversion might be thought of as the end or culmination of the educational work.

The difficulties that confront an educator in his attempt to transform the original nature of men are

very great. They seem to be even more serious under modern conditions of life. In a simple, pastoral civilization there were certain conditions of life which supplemented any educational system and helped produce a more natural development. This may be illustrated from conditions surrounding the pioneer life in the United States. This life was primarily agricultural. Conditions of life were close to nature. Children and youth found on every hand opportunities for the satisfaction and development of their instinctive desires in a sane way. Their life was an active one, and many opportunities were found for the stimulation of such instincts as acquisition, construction, and self-assertion. The primitive life demanded this development. Each family was a unit to itself and was dependent upon its own resources for most of the necessities of life, food, clothing, tools, shelter, and means of amusement. It was necessary that the child learn early to do his part. Thus he shared in the responsibilities of life, developed very early the valuable quality of self-reliance and the ability to fight his own battles in life. Early marriage was the rule. Soon after adolescence young people were married and admitted to all the cares and duties of adult life. This tended to produce a natural development. Social habits were produced by the stern life of hardship in which each member was forced by necessity to assist in order to prevent the destruction of all.

It is quite true that there were drawbacks to this life. There was little social intercourse possible when

neighbors lived miles apart. Many of the educational and aesthetic facilities for developing the mind and the emotions were lacking. It would not be true to say that all the pioneer conditions were good. It was a life which could produce very bad men as well as good, and he who willed to be wild and rebellious had unlimited opportunities at his command. But this does not deny the fact that the strenuous demands of the pioneer life did develop many of the finest qualities.

Contrast that life with the present conditions in which so many artifical restraints to the natural development of life have been erected. Such restraints are necessary under our present scheme of life, but they inevitably produce additional problems. They produce unnatural conditions and artificality in life. They are very apt to produce a warped expression of life, and will do so unless education steps in with remedial measures. Today, a great amount of leisure time is possible to most children and young people. They have been freed from the old time "chores" of country life. They are not even needed for errand duty, thanks to the telephone. There is nothing in the average home which would call forth the tendencies to build and create which are natural in the child, unless these opportunities have been supplied by a wise parent. The necessities of life are ready-made and secured at the nearest corner store. Very little cooperative work is demanded in the average home. The result of these revolutionary changes in living conditions is a distinct lack of those homely virtues for which such men as Benjamin Franklin and Abraham Lincoln have always been known.

Even the amusements of today have become so standardized and stereotyped that much of their value is lost. Ready-made mechanical toys of every description, athletic games to be watched rather than participated in, shows and movies manufactured commercially; these make up the large part of the amusements of today. How much less real development there is from such things than from the amusements that had to be produced and created by the young people themselves. The pioneer lad built a water-wheel by a laborious process of whittling and fitting, one that he could operate in the brook. He was very proud of his creative effort, had a great deal of enjoyment out of the effort, and was developed very considerably by it. But the modern lad is given a steam engine and plays with it for a time, only to cast it aside for some other toy. It hasn't satisfied entirely for it has afforded no opportunity for the boy to create something by his own efforts. This is one of many illustrations that might be drawn to show the curbing of valuable instincts among children growing up under modern conditions.

These conditions which tend to retard the natural development of youth throw an added burden upon education. No one would advocate, because of this, a return to the former conditions, even if that were possible. But certain elements furnished by that life are lacking now and must be supplied by education. Avenues for the expression of all the best impulses from childhood to manhood are to be sought. Many attempts have been made to supply these elements. The development of manual training in the schools is a valuable addition

to the curriculum in that it supplies a means of correcting this defect. Dramatic work is another development in modern education which has recognized this need and is making the attempt to remedy the situation. Musical clubs of various sorts help toward the same goal. In the rural sections the boys and girls of the public schools are organized into clubs of various sorts, calf clubs and pig clubs for the boys, canning and sewing clubs for the girls. Such activities fill an important place in the development of the children in the public school.

These changed conditions of life have affected the education of the church as well as the public school, and have created some new problems to be met. Formerly the chief work of the church schools has been to teach a certain form of doctrine acceptable to the denomination to which it belonged and, by so doing, to produce members for the church itself. A particular kind of teaching was the great aim. This has not proven very satisfactory in its results. The emphasis was placed upon the wrong spot, and that which was most important was neglected. The children with whom they dealt, and whom they were trying to teach, were not understood. Their needs were neglected. Their natural development was not understood. Their desires and emotions were scarcely recognized and were not considered in planning the lessons and other program material. The child was thought of as a passive bit of humanity with a number of inherently bad things in his system that must be gotten rid of in some fashion. The natural result of such misunderstanding of the youth of the church has been a great

annual loss from the church of those who found nothing in the church programs that interested and appealed to them.

Now Christian education is recognizing the mistake of such an attitude and is making a serious attempt to correct its faults. The attempt is made to rebuild the program of Christian education so that the programs will fit the needs of all the classes that are served, giving to them information and activities that will develop them fully, caring for their cravings and emotions, sublimating their desires to conform with Christian standards.

The discussion of the principles by which this may be done will be taken up in two chapters. In the first chapter there will be a discussion of the teaching principles involved in this process of transforming the nature of men. In the second chapter there will be a discussion of certain principles of environment with which the church must concern itself if its teaching is to prove effective.

Chapter 4.

Teaching Principles

Chapter 4.

Teaching Principles of Christian Education.

The educational principles involved in the program of education in the church may be discussed under three phases, the problems centering around the individual to be taught, the problems centering around the teacher, and the problems centering in the curriculum to be taught.
Much trouble and many failures have resulted from the neglect of the important aspects of these problems. The church has seemed to lag far behind the public school in wakening to the peculiar needs of the children and the requirements for teaching and teaching material. Better understanding of the principles of human nature and the laws of psychology and pedagogy makes it unnecessary to continue longer these inadequate methods of instruction in church schools. A considerable fund of knowledge has been gathered and laws have been established concerning the development of human nature. All this needs to be appropriated by the forces of Christian education and utilized in building well-balanced programs for the training of people for Christian living.

1. The individual.

The Child. The teaching principles involved in the training of the individual will be discussed in three parts, Those dealing with the child, those with the adolescent, and those dealing with the adult. The modern theories of child

training require a child-centered program. This involves the recognition of all the elements of child nature that have been discussed. The instinctive impulses and emotions must be considered and provided for in any system of instruction. This will include not only the lower impulses of human nature but also the capacities for moral and religious experience that are manifested. The securing of these high expressions of human experience are sought ultimately, but, in the child, a long process of training must be carried out before they may be secured. To do this then the child must be at the center of things.

There is authority for this method from Jesus Himself, for He placed the child in the midst and exalted him as the important thing in religion. In many instances, by word and action, He insisted that the child should not be neglected. The position is also backed up by the standard set by scientific work of all sort. According to this standard the most important step is to secure,first of all,all the information possible concerning the thing that is being attempted. In this case it is education of the child, so the first step is to find out all about the child. Study his nature, his methods of development, and the principles by which this development can be directed into the best possible growth. This work has been done. Some of its results have been presented in the first section of the thesis. It is the problem of Christian education to apply this knowledge to its particular problems. The principles involved in this application will now be discussed.

One of the things very apparent now is the necessity of beginning child training very early in life. When it is begun very early in life the later training is robbed of much of his difficulty. When adult life is reached habits of life have been formed and changes thereafter are made with difficulty. If people attain this age without religious habits and attitudes the chances of their being formed later are very slender. To make a training program effective, therefore, the church needs to take the child during the first few years of life and begin his training. This is a stage of life having greater possibilities for good or bad, perhaps, than any other period. This is the time when the child is getting acquainted with the outside world. Myriads of sensations and impressions are flooding into his consciousness from all the senses. His reactions to these impressions are largely instinctive during the early years. But day by day he is learning to do things in a certain way because of his experience. Because of the definite feeling tones which result from the pleasant or unpleasant effects of his experiences he is learning to change his reactions in definite ways, and thereby changing his behavior. By this means are being formed habits day by day. Childhood becomes the great period for the formation of habits.

An important fact for Christian education is the theory that the habits first formed are the most enduring. The first impressions upon the plastic nerve cells of childhood tend to remain in spite of later impressions that may crowd in.

If the child is allowed to develop when young those

instinctive tendencies that are undesirable, these early habits tend to persist in later life and are with great difficulty eradicated. If, on the other hand, the desirable tendencies are developed in early life, and the undesirable are kept in the background, a fine beginning has been made toward a life that will become Christian. This presents the need for an early beginning of the child's training.

The question of what can be taught to children in the way of Christian attitudes arises. One can do little abstract reasoning with a child on the principles of right and wrong. Attempts at this are not very successful and should be deferred until late childhood and adolescence. But there are some very fundamental things that can be taught. He can be taught definite attitudes toward religious things. He can be taught an attitude toward God by learning of Him as the Heavenly Father who is kind and loving and who watches over his children. He can be taught attitudes toward Jesus as the Great Friend and Helper of men and women and children. These ideas of the child will be crude and inadequate conceptions of God. But this will not matter, for in due time the child will develop, and discover the true greatness and kindness of his God. Most of this training must be carried on by means of habit formations in the child's conduct. By attending Sunday School regularily a habit has been formed. By learning to bow the head and fold the hands while asking God's blessing on the daily food another habit has been formed and an attitude toward God developed. By saying the little prayer at night before going to bed this habit of committing the life into

the keeping of God has developed and will tend to persist in later life. By receiving instruction in doing good for other people and by being given opportunities for doing these kind deeds, habits of love and altruism are developed and kindly attitudes toward other people are assumed.

In all this habit formation the instinctive tendencies are being altered very radically. According to his impulses the child will take and hold attractive things for himself. But in response to this type of training he will learn to consider the desires of his playmates, parents, etc., and will be willing to give up things for the sake of others in his group. Instinctively he will become angry when thwarted in any way, but by Christian training he will learn to check his angry impulses. In many ways similar to this the nature of the child may be transformed by the influences of training. Thruout childhood this process continues. Habits become more firmly fixed year by year. If the training has been of the right sort, the habits will tend more and more to become social Christian attitudes.

This is the process of inhibition and sublimation of the instinctive behavior. This two-fold process is to be carried out simultaneously as far as possible. Certain inhibitions are necessary. If they were not applied the average boy or girl would become unmanageable. But these restraints become much more effective if used in conjunction with that other principle of sublimation. By the application of the latter principle it is possible to inhibit tendencies without any rebellion on the part of the child. His interest is caught by the

new suggestion that is presented and the former impulse is entirely forgotten. This is the ideal way of controlling the instincts. New channels of expression are presented and will be rather readily accepted by the child. Pugnacity can be redirected along the line of rivalry in the class and in games of all sorts. Acquisitiveness can be satisfied by allowing the child to have its own possessions. It should be sublimated by teaching the rights of other playmates to their possessions, the rights of parents, the rights of the school, the church, and the state to a share in the possessions of people, and the rights of God as the Maker and ultimate owner of all things. If taken in time these tendencies can be directed along such lines. Nearly all the impulses of childhood can, in fact, be directed rather easily into channels of usefulness that will contribute definitely to Christian character in later life.

To produce this highly desirable outcome in the lives of children one must carry out certain technical methods that have proven to be useful. These may be called the laws of pedagogy since they are well established principles that have been tested out in the public schools, and in many of the religious education systems.

(1) The law of stimulation or disuse. This is the principle that any impulse, if it is stimulated frequently, will tend to repeat itself and become habitual; if it is not exercised, it will tend to disappear. In all forms of religious training this principle can be used with telling effect. It can be used to encourage those tendencies and impulses that are

desired. A setting will be arranged which will help to arouse them. They will be definitely cultivated until they are fixed in the system as habits. On the other hand, wrong impulses will not be allowed to have the right of way. Eventually they will disappear or be so submerged that there will no longer be the temptation to indulge them.

(2) The law of repetition is linked very closely with the latter. It has been found very necessary in all learning. The law of repetition states that any idea repeated frequently and at short intervals becomes fixed in the mind. The same is true of habits of conduct. The educator in the church will take note of this law and will arrange for the repetition, at frequent intervals, of those situations and ideas which will elevate conduct to higher motives.

(3) Rewards and punishments is another educational principle that may be utilized for the same purpose. Some form of reward will be given for commendable actions. This should not be such a reward as would cheapen the whole process and divert attention to the reward and away from the value of the accomplishment itself. This would defeat the purpose for which the reward was given. Punishment of some sort will then be meted out to those indulging in undesirable actions. When used rightly in the church system of education this two-fold principle can become very effective in teaching that right living and right doing are worth while in themselves.

(4) Tied up with this is another law of pleasant and unpleasant outcomes to actions. The educator will make use of this to demonstrate that certain actions will always produce unpleasant

consequences, while others will produce pleasant results. He will make the endeavor to control situations in such a way as will show up evil consequences of immoral acts, thereby destroying in the minds of his pupils the attractiveness that seems to surround the unworthy and immoral impulses.

(5) Laws of emotional development. There are certain laws dealing with the emotional life that should be carefully observed. Very often they have been neglected in the Sunday School programs. Much of the teaching was by rote and compulsion from the parent and teacher. The child did not understand the materials taught and developed no interest in the work. Pedagogy now recognizes that very little learning can be accomplished unless the child is interested in the thing being taught. Thru an aroused interest in a particular subject the emotional nature of the child is awakened, therefore, the child's interest is to be sought and held by every device possible. When this is secured his emotions are aroused and prove a means of securing the desired results.

The emotions, when once aroused, should not be allowed to dissipate their energy. Steps should be taken to guide them. Dr. Athearn has pointed out five rules that have proven useful in the cultivation of the emotions: 1

(a) An emotional response should be positive.
(b) A pleasurable response should be encouraged.
(c) An altruistic response should be encouraged.
(d) The emotional life should have a well balanced development
(e) A serious desire to be remedially helpful should attend all reference to unwholesome emotional situations.

With such principles in mind for the training of the emotions, the teacher will be able to use his teaching material for a definite purpose. It will be selected and graded for the

1 Introduction to the Study of the Mind, p. 161.

age of the pupils. Then it will be presented in such a way as will arouse their emotions. Feelings of love and affection for God will be encouraged. Love and kindly feeling for other people will be developed. Desires to be helpful will be encouraged and avenues for the expression of these kindly feelings will be furnished. Their instruction and activities will be arranged together in a definite attempt to direct the emotional life into social attitudes toward people and worshipful attitudes toward God. It has been demonstrated by many experiences with this sort of training that it is possible to control the emotional life of individuals during the childhood period, redirecting it into the channels sought by the ideals of Christian living.

(6) The law of imitation is at work very powerfully in childhood. Every child imitates what he sees and hears. A large part of his learning comes thru this imitation of the acts and habits of others. The danger is, of course, that they will imitate the wrong things. This will always happen if the associates of the child have wrong habits. Hence Christian education must attempt to inculcate in all people that have any contacts with children right habits of speech and action. Parents are the first and most important. If their ideals are right and their conduct of the best, the chances are excellent that the instinctive impulses of their children will be sublimated in accordance with Christain standards. But if the parents are lax in habits and unchristian in conduct, their habits of life will be reproduced in the children. The imitation will be detrimental and an extra burden will be thrown upon

education when it attempts to correct these early tendencies. Hence, the church should exert every influence to provide splendind examples of manhood and womanhood for their children to imitate.

(7) The law of suggestibility is closely related to that of imitation. The child is very suggestible to every influence about him. He is ready to accept as literal fact whatever is presented to his mind. It is natural for him to believe everything and hard for him to doubt. It is only thru bitter experience that a child learns to doubt and distrust. During the early years he accepts things suggested by the life of the parents and begins to imitate them unconsciously. Situations and scenes that are suggestive of evil are all too frequently presented to them in these tender years. They act upon these suggestions and there is aroused in their lives those instinctive impulses that tend toward evil and degradation. It is the task of Christian education to substitute for these harmful influences those things which will be suggestive of good thoughts and deeds. The Christian church has the right to ask of parents and others who deal with the children of the church their cooperation in furnishing all the influences that are suggestive of good.

(8) A final factor of social approval is very essential. A large part of child training must depend upon this as its most potent influence in developing child life. A child cannot be appealed to very effectively upon rational grounds of duty, or upon the grounds of right and wrong. This rational appeal must be reserved for a later period in life. But the

power of social approval is very strong in his life. He delights in doing that which will win approval from his elders. This principle can be utilized in securing actions and attitudes from the child which, without this appeal, could be secured only with great difficulty. The principle can be used repeatedly in the application of all the laws enumerated in this section, and it will help to make them more binding upon his conduct.

To make this training most effective the principle of grading must be adopted. This principle recognizes that each age group has certain peculiar characteristics to be met by specially prepared material for that age. This grading is usually carried out now on the basis of the public school age of the pupil, which provides a means of grouping the children into sections having about the same intellectual attainments.

When this scheme of organization has been adopted and such methods of training have been employed, the years of childhood have been spent under an instruction which produces good habits. Bad tendencies have been curbed. The child has been led to adopt definite attutudes toward Christian habits of life. He is ready then to enter upon the next period of life with an equipment that will provide an excellent basis for a more complete training in Christian living.

The Adolescent. The adolescent period of life extends from about the 12th. year of life to about the 24th. The significant facts about this period of life are the rapid growth of the body, the development of the mental and spiritual powers, a strong emotional development, and the growth of the sex organs and the sexual instinct. This is a period that is very

significant for religious training, for in this period of life most of the decisions for life are made. The young person will be making his choice of a life work in this period. He will be formulating his ideal of a mate for his life. He will be making his decision as to his attitude toward the church, toward society, and toward God. The experiences of childhood will be seen in a new light in this period and will be reorganized to fit new conditions. The things that he learned to believe in childhood will now be subjected to the severest criticism and testing, and, if they are found to be unacceptable now, they will be thrown overboard for new opinions and beliefs. The guidance given during this period must be very carefully handled if it is to meet the demands of youth and conserve the elements of truth from past belief.

Many of the principles of training that are used in the childhood years are effective here also. There should be a continuation of the habit forming principles. Most of the physical habits of life will have been formed, but there are others to be formed concerning the individual's relation to other people and to God. The attempts to educate and sublimate the instinctive tendencies should be continued. Stimulation of the best impulses can be secured by giving opportunities for their expression, by frequent repetition, and by pleasant results. Inhibition of unworthy impulses must be continued thru removal of the things that cause their stimulation. The training of the emotions must be continued. This is the great emotional period of life. The emotions develop rapidly and are very erratic and ungovernable. But they should be

carefully guided, their energy conserved and directed toward a more sane and balanced development in later years.

In adolescence a new motive can be adopted to encourage this development. During childhood social approval is perhaps the strongest motive that can be employed. When adolescence is reached, however, the individual begins to control his life by sentiments and ideals, and he can be appealed to upon this basis. Prof. Hocking points out how sentiments are built up from the emotions and how they make use of the driving force of instincts. It is thru the use of these strong sentiments and their resulting loyalties to institutions and persons that he believes the process of sublimation may be most adequately secured. The individual now comprehends the values of life more fully and recognizes the consequences that must follow as results of his actions. Because of the ideals that have developed in his life he is willing to give up those instinctive impulses that he recognizes to be unworthy and incompatible with the ideal he has adopted.

Sublimation is now possible on the high plane of social duties and individual standards of honor. Social approval will still have considerable influence in the life of the adolescent, and will continue to be of very great value. But it is not the highest motive that can be employed. Christian education for this period of life should seek to present situations to the individual that will call for decisions of conduct based on social duties and religious faith. A rational view of life is now possible and should be

encouraged. Questions of belief and matter pertaining to religion will arise and should be faced frankly in the educational process, for only as the faith becomes meaningful and rational to the individual will it have power to transform his life. In all this process of the evaluation of spiritual values the aim should be to fill these truths with emotional appeal to the point of creating deep desires for them and their beneficial results. This will bring the individual to the point of conversion, the goal of this process, and he will recognize the supreme claims of Jesus Christ over his life. Devotion to His ideals of conduct will follow. Inhibition of unworthiness and selfish desires will be secured out of this supreme loyalty to Christ.

This is an important part of the program of religious education since it deals with so critical period of life. Education in this period requires faith and courage and sincere dealing with young people. Any mistakes made will very likely result disastrously for the young person by undermining his faith and destroying his ideals that have been operating to restrain him from immoralities. Statistical records show that most of the young people who are lost from the church drift away during the earlier years of adolescence. This would indicate that there has been something lacking in the programs provided for his age groups. The work of the church has not seemed to hold their interest nor attract them sufficiently to counteract the influences from the outside world. One of the reasons for this is the

failure to make the claims of the church upon them challenging and gripping. Youth is idealistic and romantic. Youth is looking for big things to do and crusades to launch against wrong and evil influences. But the church's problems have not been presented to them in this light. The task of the church is to present its problems in the light of a big and important work that will require the finest types of manhood and womanhood, a work that demands courage and heroism, a work that is more important than anything else in the world. If the young people really see the work of the church in this light they will respond, and, having once accepted the challenge, they will bend all their efforts to the accomplishment of the task with a fine zeal and enthusiasm. In order to see it thru they will be encourage to sublimate all selfish and sordid motives of their life to their fine devotion to the sentiments of loyalty to Jesus Christ. This is the transformation of life that Christian education is seeking.

The Adult. When adult life is reached there is quite often a period of disillusionment following in the wake of the hopes of youth. Life is not as rosy as it seemed. Encountering all the hard facts of life tends to wear down resistance to baser motives. This often results in a tendency to recede gradually from the high ideals of youth. This is more noticeably if there has been a change of environment where lower standards of conduct are acceptable to the majority. This fact is noticeable in the West. A great many of the men living in the West were strong leaders in church organizations

in the communities where they lived as young men. But, having moved to a new environment where social approval of church work was not so strong, they have gradually lowered their own standards, drifting out of all contact with church affairs and losing the ideals of youth.

In such cases there is danger that the individual will drop back to the level of instinctive control of conduct. It is probably true that no one is ever entirely free from the danger of such a relapse. Sublimation does not destroy the instincts. They remain at the base of life and may reappear in times of stress. Human life has been likened to a tall building in which the foundation becomes the instinctive side of life. Education and religion have built many stories upon that base. In the complexities of civilization the foundations are nearly forgotten. But in times of stress they may reappear with great power. Fear may break out in a crowd trapped in a burning building, or caught on a sinking vessel. Under the frenzy of the instinct they will forget their niceties of conduct and will trample over each other, killing some, and cutting off their only means of escape. Again, rage may possess a crowd and convert it into an unreasoning mob, causing it to lynch a victim, or perform some other impulsive and unaccountable deed.

The safety of civilization depends upon a form of training that will reduce the number and frequency of these primitive outbursts of passion. As long as large proportions of population are susceptible to such bursts of passion no

institution or society is entirely safe. Demagogs and tyrants of past ages have used these primitive passions to further their own selfish ends, creating wars and destruction by fanning the flames of human passions that were without rational control. Democratic principles of government demand a high degree of intelligence in citizens and the control of their passions. There is needed an education that will teach this control in times of great stress and strife. When a danger arises a control is needed that will reject selfish motives in favor of motives that consider the welfare of the weak and the safety of others who may be dependent for their safety upon these in command. When such control of life has been learned by adults safety for society and governments is guaranteed.

To the task of training adult life along these lines religious education must devote itself. The aim will be to secure that type of conduct which does right in spite of great pressure and temptation.

> "Conduct on its highest plane is regulated by an ideal of conduct that enables a man to act in a way that seems right regardless of the praise or blame of his immediate social environment". 1

The adult may be appealed to on the ground of his parental obligations. That which he owes to his children will be a powerful appeal in regulating his conduct. His life is, to a large extent, wrapped up in his children. Their education and training are his deepest concern. If then it can be pointed out to him that his conduct is to prove a stumbling block in

McDougall, Social Psychology, p. 181.

the way of the progress of his children, he will be the more easily influenced to change his ways. The adult may also be be appealed to on the grounds of his social and political duties as a citizen of the state. Religious education should train him to accept the challenge of leadership in his church and community and devote himself to the realization of the social ideals of his faith. These motives may be utilized as a stimulus in keeping the adult's conduct up to the level of his ideals. They will help to suppress the instinctive impulses that may be lurking beneath the surface in his life. He will, thru the loyalties by which he has attached himself to the home, the church, the nation, and to the person of God, have a sufficient power within his life to elevate all his motives. Men are led by such attachments to give up their anti-social attitudes, adopting in their place attitudes that respect the personality and rights of all other peoples.

> "The ideal type of human character(the goal of the educational process) is an individual with pronounced and effective personality, in whom all the forces and resources of the mind, heart and will, are thoroughly organized and constantly utilized, in the service of moral ends; which means that all the activities of the individual, while conducive to his own further self-realization, are in like manner conducive to the same self-realization on the part of other selves, so far as his influence extends" 1

This ideal of conduct is most fully realized under the dynamic of the Christian faith. It is the duty of Christian education to present to the adult such a program of instruction in the fundamental principles of his faith that this ideal will be operative in human society.

1. Tracy, Psychology of Adolescence, p. 13.

2. The Teacher

Devotion to task In any educational program the teacher is a most vital factor. There may be an excellent program of education arranged, but if the teacher is inefficient, it will fail. On the other hand, a good teacher may be able to overcome a bad situation and accomplish much good. The need of a good teacher is more important in religious schools than in almost any other. For the life of the teacher will count for so much in this realm. Hence the teacher in a religious organization should have a great devotion to her task. The life should be regulated by high ideals that will inspire ideals in others with whom she meets. Unless the teacher does have the Christian ideals and attitudes the attempts at teaching will lose their effectiveness. Sincerity is a great factor and cannot be sacrificed without loss of that personal influence which is so necessary to anyone desiring to direct the lives of others in morals and religion. So this is a first requirement for a teacher in Christian educational work, that there be a devotion to the task backed up by sincere Christian faith.

Training. In addition to this personal faith there is the requirement of special training for the task. This has been neglected in the past. Sunday School teachers have been noted for their lack of training and their ineffectual efforts in pedagogy. If Christian education is to hold the place of importance that it has recently assumed this condition must be removed. The teacher of religion needs to be as well educated as the public school teacher, if not a little better.

To be thoroughly effective in the teaching this training should include at least four types of knowledge.

(1) One of the first essential is a knowledge of the nature of children. This will necessitate a certain amount of knowledge in psychology. The teacher will need to know about the original nature of the child, about the instincts and capacities, their growth and development, and the means of training them. When the teacher is ignorant of these fundamental principles of child development, he cannot know when to expect the changes that will occur, physically and mentally, nor how to provide for the new adjustments that must be made from time to time. Hence he cannot be a guide and director. This has been just the trouble with so much of the education in the past. It has not fitted the pupil, nor has it provided him with any basis for meeting the problems that arise in his development. But a teacher who knows these psychological principles is able to foresee the developments that are to come for each age in the child. He will know about the instinctive impulses that are at work in the life of the child. He will recognize which are dangerous to the well being of the child and which may be productive of beneficial results. Applying this knowledge to his teaching he will prevent many mistakes and disasters, at the same time answering the needs of the pupil in a very satisfactory manner.

(2) A second essential element in this training is a knowledge of pedagogical principles. It has been said of the Sunday School that it was not a school, since it did not teach.

Teachers with knowledge of pedagogy will apply real school methods to the school of the church, remove this stigma from it, and make it effective as a teaching organization.
The principles to be recognized in the training of the instincts have been enumerated. These need to be in the mind of the teacher and are to be applied regularily and consistently. The aim of the teaching is to transform the nature of the child. Consequently the teacher will find it necessary to apply these principles at all times, seeking every opportunity to sublimate the impulses of the pupils by the influences of religious faith.
(3) A certain amount of Christian sociology is extremely useful in this training for Christian teaching. This teaching cannot be confined entirely to the classroom. If it were, much of it would never become effective. It must go outside the school and concern itself with the life that the pupils are living. Becoming a Christian is learning to live a certain kind of life. The Christian educator is, or should be, greatly interested in what kind of life is being lived. Therefore, the teacher will need to know the sociological conditions that affect the children. Having become acquainted with these he will direct his efforts in two directions. In one direction he will make an attempt to remove the conditions of life that prevent people from living according to the Christian standards. In the other direction, he will make the attempt to inculcate into the teaching work such information and standards as will cause the people to overcome eventually the unfavorable conditions surrounding their lives.

(4) The teacher must also have a sufficient training in the material to be taught. A thorough knowledge of the biblical material is essential. This should include the historical content of the Old and New Testaments, knowledge of the biblical lands and peoples, and the social implications and and doctrinal teachings. Other religious material will be used that deals with the history of the church and the historical development of the Christian faith.

These elements of the teacher's knowledge must go hand in hand. If one is neglected there is apt to be a warped development in the pupil. The teacher must know how to teach, and must know what to teach. The effect that the teaching will have upon the child must also be understood. Teaching will become effective in the church school when such teachers are secured. The children will develop normally and be guided expertly. Their growing selves will not be subjected to the danger of ungoverned impulses. The impulses that arise will be foreseen by the teacher, and will be sublimated into impulses of moral value.

3. The Curriculum.

A short section must be devoted to the principles needed in a curriculum for this educational work. To secure the transformation of human nature it will be necessary to alter the curriculum that has been in vogue. Prof Betts points out that the curriculum of the past has been organized in one of three ways, either chronologically according to the sequence of events in biblical history, logically according to

the rational development of ideas and doctrines, or haphazardly without any organization scheme. This has not been satisfactory under any scheme of organization because it did not fill the needs of children.

Organized psychologically. He concludes that the curriculum for Christian education should be organized in a psychological scheme to fit the needs of the pupils. The principle of a child-centered program has already been discussed. The problem now is to secure a body of teaching material that will fit the needs and produce the results. The question to be asked about curriculum material is, What is its objective, and what effect will it have upon the child. It is well known that certain materials fit into certain age groups. They fit a particular group because they arouse and hold the attention of the pupil. The uniform lesson material could not do this for all ages. If it fitted the needs of an adult, the child could not comprehend it. If it was written in simple story form for the child, it proved to be of little value for adults. This has been the reason for the adoption of graded series of lessons to fit the graded classes of modern systems.

Anticipate needs of pupil. Instruction material, besides meeting the present needs of the pupil, should anticipate the future needs of his nature.

If this principle is carried out it will give opportunity for that natural unfolding of life from one period to the next which is to be desired. Take the child as he approaches the

the age of puberty. If his training has been neglected he will be bewildered by the new impulses that surge thru his life. He will have no basis upon which to understand these things and will be in great danger of yielding to excessive indulgence in his instinctive impulses. But if his training has been well arranged, so that he has been prepared for this change in life with information concerning it, he will recognize it as a natural development and will not be greatly disturbed by its coming. He will then have some basis for action whereby control will be exercised over life, and will be spared from excessive indulgence in bodily pleasures and licentious practices. Education is recognized as a process of preparing the individual for living and must, therefore, include this forward look by which future requirements upon conduct may be anticipated.

Expressional activities. The educational process must include, in addition to the instruction, the expression of that instruction in life's activities. Teaching is known as impression. It should result in expression, and is not complete without this result. Hence, a system of education in the church must have some arrangements for securing this expressional activinty. Expression helps to fix the instruction in consciousness. It is also a means of securing the transformation of life in accordance with the ideals received. Teaching has often left out this practical side of education and has failed to realize its chief objective, i. e., the changing of life. In the church it was customary to ignore this process, or to look to other organizations to furnish

this part of the educational life. This was one of the reasons for the growth of such organizations as the Young Men's Christian Association, the Young Women's Christian Association, The Christian Endeavor, Epworth League, Boy Scouts, etc. This important phase of education had been neglected and these organizations grew up to meet the need.

A well rounded program of education for the church must include this expressional work as one of its objectives. This will require a correlated program that is designed to cover all the physical, social, mental, and spiritual needs of the child. This correlation is required to prevent overlapping and conflicting, and to conserve the time and energy of the pupils. Without such a unified program a situation has developed in which a number of organizations have been presenting about the same materials to the child, consuming his time and dividing his loyalties between them. Many times more organizations are at work than the children can attend, yet each is doing about the same type of work. This causes waste and inefficiency in the results obtained.

A correlated program does not require that the church itself take over all these activities and put the other organizations out of business entirely. There will still be a place for their work. In many cases they can do the work more satisfactorily than the church. But it does mean that the programs for each one should be planned in connection with the others. A decision should be reached as to the exact work each is expected to perform. By this means duplication will be avoided and the educational process will be unified

and scientifically applied.

This expressional work has a wide variety of applications. It is often used very extensively in the class room thru the use of projects of various sorts. By their use the pupils are given definite work to do in connection with their lessons. To carry out their work on the project a wide variety of information will have to be secured by them. This gives them additional information and, at the same time, gives them that practical application of knowledge which makes it all understandable to them. In religious education this principle may be utilized to secure religious truths and in securing the responses that are desired. If they are selected carefully they may contribute to the problem of directing the instinctive impulses of children. Alfred H. Hoursworth, Jr. in an article on "Instincts and Moral Training" points out how the instincts may be developed thru this form of training. In the selection of projects this aim should be kept in mind. Any project can be tested by the "Variety and character of the instincts it brings into function" 1. A good project would call into play the instincts of a social and altruistic nature. The building of a bird house would be commendable in this respect. So would be the making of some useful article for the home, or school, that would contribute to the enjoyment of others. But any project that would produce something to be used only by the maker is to be frowned upon as contributing mainly to the selfish instincts. This furnishes a principle upon which to base the selection of projects. They should be chosen for the information to be secured from them and for the

1. Industrial Education, Nov, 1925.

contribution that they will make toward the definite training of life for moral living.

(2) Dramatic work is another form of expression that can be used very effectively in the church school to protray religious truth. It holds the attention of the child admirably for they naturally delight in doing work of this sort. It is an excellent form of social activity, and can be very helpful in formulating principles of conduct.

(3) Musical clubs may prove very useful as a form of activity in the church school. They are an extremely helpful sort of learning to have, but, in addition to their value as such, they provide useful avenues for the training of impulses.

(4) The type of work done by such organizations as the Boy Scouts is very fine expressional work. They have a varied program that appeals to the boy and girl of scout age very strongly and gives an opportunity for the development of many of the instinctive impulses. Such programs have a great value for religious and moral training and sould be adopted by the church school as a part of its curriculum.

(5) Organizations such as the Christian Endeavor and the Epworth League developed an expressional type of devotional meeting. Its value is proven by the wide popularity that it immediately won over the Christian church.

(6) Duties around the home are a useful sort of training. An attempt should be made to relate the duties of home life to the teaching in the church school so that the child could see a connection between the two and regulate his conduct in the home by the teaching in the school.

(7) Duties in the public school have a similar educational

result. If these could be dovetailed into the program of the church, so that moral teaching there would have an effect upon this expressional work a fine result would be obtained. This might be difficult to secure in most cases.

(8) Various duties in and around the church should be utilized as expressional activity on the part of the young people. The aim should be to give them responsibilities as rapidly as they were ready for them. This should be done as an outgrowth of the teaching they have received, that is,an expression of it.

This expressional activity should be incorporated as a part of the curriculum of the church school in order to insure a normal and complete growth in the individual. The principle of the participation by the pupil in the educational process will thus be secured. Furthermore, it will secure the development of conduct by preventing the growth of wrong habits and impulses. It can become a great aid in the task of training the instincts, and will prove to be a means of controlling the entire life of the child and of making his daily activities contribute to his moral and religious development.

If this is rightfully a part of religious education, and if it is attempted in the curriculum, it will be very necessary to have definite knowledge of the conditions that surround the life of the child. Only thru such knowledge of his environment can these applications be made in any accurate fashion. This necessitates a consideration of these factors of environment as a vital factor in the process of

Christian education. With this problem the next chapter will deal, attempting to point out what the church can hope to do to control this factor in the interests of a better, more efficient system.

Chapter 5.

The Control of Environment.

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Environment is recognized as one of the strongest influences in the life of a human being. There are some who think it is the strongest influence in the shaping of conduct. They minimize the influence of heredity and believe that, by providing a certain environment, a certain type of character can be secured. While this position is not acceptable to all, yet everyone has to admit that the environment does play a very important part in the shaping of character. Since this is true any system of education that purposes to change human character cannot afford to neglect this factor. For that reason Christian education must be vitally concerned with the problem. This is the reason for the inclusion of this chapter here. The objective of the church should be to provide an atmosphere in which the nurture of Christian ideals may be developed under the most favorable circumstances. Bad social conditions nullify, to a large extent, the effects of good training. In the matter of the training of the emotions and the instincts this is very marked. It is very difficult to take a child from a home ruled over by evil minded parents, a home in which vice is openly practiced, and accomplish much in the moral training of that child. If he were taken out of that daily contact with evil its effects might gradually disappear and his moral training would become effective. But so long as he is left in that environment the training becomes increasingly difficult. It is in just such surroundings that

instinctive impulses become definitely evil. Hence an important part of the work of the church in its educational program must be an attempt to remove the obstacles that prevent the moral and religious nurture of its people.

L. The Home.

This work should rightfully begin in the home. The church needs to have definite aims toward elevating the standards of the homes of all people.

Living Conditions. This will necessarily include agitation for better living conditions. In cities where congestion is great this become a pressing problem. Problems of health are involved and problems of good food, fresh air, and safety from accidents. This requires the education of the general public and the church should be a leader in this for the sake of her constituency. These problems are directly connected with the major problem of this thesis for it is found from statistics that, in such environments, morality is very low and the impulses of men are degraded. When men grow up from childhood under such conditions the worst side of human life is developed to an abnormal degree, and these communities become festering sores in society. It is very easily seen that the church, in undertaking an educational program to transform individuals and society, must change bad living conditions for the better.

Education of Parents When the family itself is considered there is seen a great need at present for the education of parents. The ultimate objective is in reality the children of these parents, but a large part of the work must be secured

thru the cooperation of the parents. In recent years the parents do not take the large share in the training of their children that they did a generation ago. In those days the home was an educational factor of great power. Children and parents were linked closely together by the home ties. The parents were in the home a much larger part of the day than is possible at present, and so were the children. The parents took upon themselves as a matter of course the training of their children in morality and religious life. The family altar was common. The bible was a well known and oft-used book. The child was given a real introduction to Christian ideals.

Conditions are radically different today. Parents and children are away from the home a large share of the time. The modern parent has in very many families practically abdicated his position as the educator of his children. This work has been handed over to the school and the church. A great deal of this can and should be done by these institutions, but there remains a portion that cannot be done anyplace except in the home and by the parents. In an earlier section some of the principles of adult training were mentioned and it was pointed out that they are to be appealed to on the basis of the needs of their children. This links up with the point in question here. The church must seek means of training the parents of the nations so that they will more effectively train the children they have brought into the world.

<u>The child</u>. In the first few years of life the home has

the whole burden of this training of the child. In many respects this is the most important period. It has been pointed out how the earlier years were years of habit formation. This early training is very permanent in its effects because the first impressions of childhood seem to become embedded in the nervous system. This is the period in which most of the instinctive tendencies are very active. During these early years they should be given a distinctive "bent" in the direction of good physical habits. If this is not done one is sure to find bad habits forming and immoral impulses securing command over life. The difficulties of later training are greatly increased.

The church needs to concern itself with this early training and adopt means by which the training of parents for this important can be secured. In the State of Oregon during the past year a state wide campaign has been carried on to secure just this objective. It was begun by the Rev. W. L. Van Nuys, a state Director of Religious Education. Mass meetings were held in various parts of the state to popularize the idea. Then it was carried to local communities and into the local churchs. Parents meetings were held and classes were organized for fathers and mothers. The needs of child training in the home were stressed and methods of accomplishing the moral and religious training were presented. The Boston Evening Transcript, in reporting it recently, stated that the movement had received a hearty welcome and promised very definite results in child training in the home. This is truly one of the vital interests of religious education

and should be pushed forward very energetically in some form of organized effort.

2. The School.

The church should be interested in the public school work and have some voice in shaping the kind of influences that will be thrown around the children during the long periods of time spent there. The attitudes that might be developed within the school room will affect very definitely the relationship of the children to the church and the church school. If there should chance to be an antagonistic attitude toward religion on the part of school authorities it would likely appear in some form in the teaching given to the children. Again, if the teachers and administrative officers are favorably disposed toward religion, a corresponding attitude would be developed in the pupils. This influence might be unconsciously built up. In any case, it is usually quite noticeable.

Favorable attitudes toward the church. The school has a duty that should be recognized of presenting a favorable attitude toward religion in general. The church was the organization that first undertook the task of education. Then she handed this task over to the state with the understanding that there was to be no interference by the state in religious affairs. If there arises, therefore, within the schools of the state any teaching that is biased against religion, there is an implied violation of this principle of church and state separation. The church has this right then to ask from the public schools a free and open-minded

position concerning all religious faith. This cooperating position from the public schools is very essential in the religious training of youth. There should be no sectarianism connected with it. No prejudices toward Protestantism should be allowed in any community school, no matter if it is strongly Protestant. Prejudices against Jewish, or Catholic faiths, should never be set up in any public school. But the minds of the children should be left free in this respect so that individual faiths would be given the chance to train their children adequately. If this fair attitude is secured from the schools the church's work is much easier. Emotional complexes are not set up against the work of the church. The child is open to receive the moral training, and the work of transforming his nature is more easily carried to completion.

Protection from vices. The educational program of the church will also be concerned about the social conditions found in the public schools, especially as they relate to vices. There is a considerable danger that such things will spread thru a school system and destroy the effects of the moral training of the church. And if children are subject to any such temptations during the hours of school life the task of training and sublimating the instincts is made immeasurably more difficult.

To cope with such situations adequately there should be the closest harmony between the church and the public school. The school should attempt to carry on definite moral training and supplement the work of the church in every

possible way. The church should attempt to keep in close touch with the educational programs of the school, have an understanding of what they are attempting, and supplement their work with the dynamic power of religious faith in the control of the moral life. This cooperation between these two fundamental institutions is needed very badly in the attempt to work over human nature. Definite and final success may be expected only when they recognize that the process is after all a unitary process in which each is performing a necessary function.

3. Recreations and Amusements.

It is recognized by all that the amusements and sports of children and young people form one of the strongest influences in their environment. They take up a large share of the time of each individual, and are a vital power in formulating his ideas and attitudes, as well as his life habits. The recognition of their importance is attested to by the large place that is given to them in modern educational movements. The spare time of children is no longer left entirely neglected. Playground work, athletic work, Summer camp work, have been organized under scientific systems in order that this recreational work may be used to develop children according to the best standards. Charles W. Eliot is quoted in the Saturday Evening Post as saying that: "The organized summer camp is the most important step in education that America has given to the world". 1 Some educators might not be willing to accept this statement entirely, but would be forced to acknowledge the importance of

1. Elizabeth Fraser, "Young America takes to the Wild". May 22, 1926.

this form of training. In this article by Elizabeth Fraser she points out the great importance of camp life in checking wrong impulses in the lives of boys and girls. Her article begins with this statement:

> "From ten to sixteen years is the golden age of childhood. During that formative period the soft paste of adolescence begins to dry in certain hard, fixed habits.
>
> To check wrong beginnings and to bend the young human twig in the right direction, once it has started to go askew, require patience, persistence, and a moral fibre, not only on the part of the child itself but also on the part of its parents or guardians. It is a truth, however, that in some cases parents are not the best trainers of their own offspring". 1

This writer goes on from this point to show how the summer camp with its varied program is being utilized to develop young people into right physical, mental, and moral habits. When they are allowed to run wild during the summer months they return after vacation, she says, "Unrestrained young savages with definitely formed tastes for looseness, license, their half-baked young minds packed with unwholesome, erotic or hell-raising exploits which they whisper gleefully in shadowy corners to their mates". But in the regulated camps they are taught regular habits, a large fund of useful information, right ideals of the control of their own bodies and minds, all under an environment that furnishes the most wholesome influences.

The educational program of the church must have a share in this recreational work and must help in formulating the ideals by which it shall be carried forward. It is a tremendously vital factor in the shaping of life for the future. Many churches that are able to afford the expense are adopting recreational programs for their own people. One

1. Sat. Eve. Post, May 22, 1926.

noteworthy example in Boston is that of the Cathedral Church of St. Paul. This church has a large farm in the mountains of the interior where a camp is conducted during the summer months. Here the young boys are under the care of expert camp leaders and are given a splendid training during the summer months. Other churchs cannot carry on such extensive programs. But they should attempt to cope with the problem as far as possible and furnish their young people with the best possible environment for all their amusements and recreational life.

The time is past when the churches can neglect these problems of the influences that surround their young people. If they allow the recreational life to be determined solely by the baser elements of society they will reap a whirlwind that will destroy their influence, perhaps even their existence. Their safety and well being require that the educational program include the complete development of children, allowing no opportunities whereby the instinctive impulses may run wild, but surrounding the child with such an environment as will insure an adequate moral training.

Conclusion

The growth of human nature has been traced thru the various stages from childhood to adulthood. The presence of certain inherited tendencies has been noted. The great power of instinctive emotions and impulses was observed, and the processes by which these impulses developed were briefly sketched out. The theory was adopted that these instincts have a large degree of variablity, and that their driving energy could be diverted into new channels if properly trained. This was to be secured thru moral training by the inculcation of ideals. Religion was recognized as having the dynamic by which these ideals could be realized.

The educational work of the church is given the major share of the task of transformation of life by the sublimation of the instinctive drives of man's nature. The accomplishment of this task requires wise leadership and great statesmanship on the part of the church. Pulpit and desk and pew need to unite in a mighty effort to realize this vision of a better world, and a nobler manhood, freed from the confining bands of unredeemed nature.

COMPREHENSIVE SUMMARY.

Comprehensive Summary.

Part I.

THE STUDY OF INSTINCTS.

Chapter 1.

The Nature of instincts.

The presence of instincts in animal life has been recognized for a long time, but men were supposed to live as rational beings who were guided by no such force as was seen in animal life. Comparison between animal and human life growing out of the evolutionary theory revealed the fact that men did have these inherited impulses in their nature.

The nature of these instincts has been determined by a study of them in both animal and human life. In the lower forms of animal life, such as the families of fish, insects, birds, life is regulated very largely by instincts that are unchangeable. In higher forms of life it is seen that the instincts are more variable and subject to some training. The chief difference between the instincts in animals and those in men is this factor of variability. This possibility of greater variation in the responses to stimuli makes man the most teachable of all creatures.

Instincts were seen to be closely related to reflexes and capacities but distinct from them. They were defined as inherited tendencies to respond in certain definite ways to certain definite stimuli, as being common to all the members of a group of animals, and as carrying with them a certain definite emotional tone.

It was discovered that there was a wide difference of

opinion concerning the number of instincts in man's behavior, and that no sufficient agreement had been secured to make a final analysis and classification of the instincts.

Chapter 2.

The Development of Instincts.

Various theories have been held concerning man's original nature. The traditional idea was that man was evil natured by inheritance. The theory that developed out of evolution was the racial recapitulation theory. This held that men developed from childhood in stages corresponding to the racial stages of the development of the race. This led to educational theories such as Cultural epoch, Catharsis, apperception, Participation in Society. These theories had value in pointing out certain elements in human nature that had been neglected. They caused more emphasis to be placed upon the child as the central and important element in all education and presented new ways of educating the child. In other respects these theories were faulty in certain respects, or at least inadequate for social education. They placed too large an emphasis upon heredity and caused a backward look to education rather than the forward look that should be obtained.

More modern positions of psychology attempt a synthesis of these conflicting positions concerning man's nature. The instincts and impulses are not thought of as evil but as an essential part of human nature to be trained and developed into social attitudes. This process is secured by

sublimation. In this process the impulses are diverted from their original objective and caused to function in the attainment of higher ends in life. Along with this process there is a certain amount of repression necessary to check harmful and immoral impulses.

This transformation is secured thru the power of sentiments and ideals. These are built up and made powerful in life thru the wise use of certain materials of experience. These are the imagistic material, the rational element, the emotional, and the volitional. The building up of this material in life and the functioning of it requires a physiological process by which sensations and images are utilized to secure action on the part of the individual. This physiological process becomes modified by habitual use and the habits result, thus producing the modification of life that is to be sought. Sublimation seeks a certain type of modification by which the individual becomes a social being regulated by the moral standards of his fellows.

Part II.

THE STUDY OF CHRISTIAN EDUCATION.

Chapter 3.

The Aims of Christian Education.

The aims of Christian education were found to be the presentation of the religious heritage of the church in such a way as to give adequate information concerning its ideals and to secure control of the life of the individual according to the social and religious standards of the church. This requires a complete change in the attitudes of men

in their natural condition. The difficulties of transforming the instinctive impulses of humanity are very great. They seem to be increased in some respects by modern life. A great burden is thrown upon education in its attempt to sublimate the instincts. Christian education must attempt the solution of these problems by new standards and principles in church schools that are fitted to accomplish this work of transforming human life.

Chapter 4.

Teaching Principles of Christian Education.

These principles are centered around the individual, the teacher, and the curriculum. The section on the individual is devoted first to the problems of child training. This requires a child-centered program. It is necessary that this program begin very early in the life of the child, taking the child and beginning the development of right habits and attitudes, sublimating the instincts before they have had an opportunity for wrong expressions. To secure this development the following laws were considered as necessary:

(1) The law of stimulation or disuse.
(2) " " " repetition.
(3) " " " rewards and punishments.
(4) " " " pleasant and unpleasant results.
(5) " " " emotional development.
(6) " " " imitation.
(7) " " " suggestibility.
(8) " " " social approval.

The training of the adolescent is the next step. Many of the principles of child development are useful here also. But new principles are applicable here because of the power of ideals that are developing thru the appeals of fully-awakened self-

consciousness and social consciousness. Sublimation is now possible upon the plane of social duties and individual standards of honor. Christian attitudes are secured by a devotion to the life principles of Jesus Christ as the highest ideal for mankind.

Adult life requires a continuation of the educational work of the church. They need to be trained in social and religious responsibilities, in parental responsibilities. They need the help of the church in retaining the ideals of youth and in making these ideals function in all conditions of life. The adult needs to be trained to control life at all times on the higher levels of conduct, repressing the instinctive impulses that tend to break out under stress of great danger.

The teacher for such a program of religious education must have a sincere devotion to the task growing out of a pure faith and a high idealism. There must be an adequate training in child psychology, in pedagogical principles, in Christian sociology, and in the biblical and historical content of Christianity.

The curriculum for this type of education is to be arranged according to psychological principles so that it will fit the needs of the group for which it is intended. It should anticipate the future needs of the pupils and prepare them for later stages of life. It should include provision for expressional activities by which the teaching is made effective. Various special types of instruction and agencies may be employed to secure this result. This will

produce a well developed type of instruction and will give an adequate opportunity to the religious educator to change human nature to conform with Christian ideals of conduct.

Chapter 5.

The Control of Environment.

Since the environment of people plays such an important part in the formation of conduct, it is necessary that Christian educators take definite steps to control the environment of those whom they would teach. This will require that the living conditions will be changed in the home in order to give opportunity for the proper expression of the impulses of life. It will require the instruction of the parents in the needs of child training and the responsibilities of the home in this training. It will require that the church direct in this training from the very birth of the child.

This control of the environment will include the public school. The church should have a share in shaping the policies of the school. She has the right to ask favorable attitudes from public school educators and a hearty cooperation from them in the attempt to eradice social evils that may develop in the school environment.

This control should also reach out into the recreational and amusement life of the people. The attempt here is to provide such recreations and amusements as will prove a helpful stimulus in the training of the instincts of youth. The aim is to control and regulate and therefore teach, thru this activity, moral and social and religious conduct.

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